GOD'S Glorious PERFECTIONS SHINING

In CHRIST, *with the blessed uses of those in three Parts.*

Whereof the first Part sheweth how incomparably kind and loving, and with what Lovely Qualifications we would wish, that being to be adorned with, unto whose Government, (had we the freedom of Choise) we would willingly submit.

The second Part, sheweth our Blessed GOD *to be exactly such an one, and in every respect remarkably so qualified: And where you will find mentioned and proposed clear Evidences of,* Objections *against, and* Answers *to every such* Objection, *adduced against all, or any of these glorious* Perfections *wherewith our blessed Lord is most royally adorned.*

The third Part Sheweth the blessed uses and improvement we should make of such, singularly excellent, desireable and delectable perfections and Qualifications.

By William Cheyn

When Subject with Title that's pleasant agrees,
No Wiseman some lesser Escapes will Displease.

Edinburgh 1718

THE DEDICATION

TO THE

Right Honourable, the Magistrates and Town Council of Edinburgh, Viz.

WILLIAM NELSON Esq. Provost,
ROBERT CRAIG,
THOMAS DUNDAS,
ARCHIBALD WALLACE,
ANDREW PURDIE,
JAMES CLELAND,
GEORGE DRUMMOND,
JOHN LAUDER,

} Bailies

and the rest of the Members, &c.

Right Honourable,

THE Author ever having (which is much) To this good Town, and College mostly ob- The little Knowledge which he learned here, Stirred up his Heart to endure Thefervere Perfection all which highly urging, (With Deeds most pleasing, glorious, and rare) In our Supream, High Governour and Lord, The when our Hearts could with more better Heed With all things which can do us any good

THE DEDICATION TO THE

Right Honourable, the Magistrates and Town Council of *Edinburgh*, Viz.

WILLIAM NEILSON *Lord Provost*, (1717-1718)
ROBERT CRAIG,
THOMAS DUNDAS,
ARCHIBALD WALLACE, } Baillies
ANDREW PURDIE,
JAMES CLELAND *Dean of Guild*,
GEORGE DRUMMOND *Thesaurer*,
JOHN LAUDER *Conveener*.
and the rest of the Honourable Members, &c.

Right Honourable,

The Author owes his Learning (which is small)
To this good Town, and Colledge mostly all.
The little Knowledge which he Learned here,
Stir'd up his riper Judgement to admire,
Those rare Perfections all, which brightly shine,
(With beams most pleasant, glorious, and Divine)
In our Supream, High Governour and Lord,
Then whom our hearts could wish none better stor'd
With all things which can do us any good,

Or whereof we hereafter may have need.
Fair Proofs thereof throughout the following lines
And Answers to objections clearly shines.
May God your honours move to take such pleasure,
Those Lines in Reading at your hours of Leasure,
As that your hearts, well warm'd with love before
Unto this LORD may be enflamed more.
So may the Author (tho unknown) expect
Your Pious Lines (tho' courtely dress) Protect,
And likewise Pardon what you find amiss,
Your great Affairs may God with Success Bless.

So Prayeth,

Your Honours most Humble Servant

WILLIAM CHETN.

Epistle

Epiſtle to the Reader.

Chriſtian Reader,

Since thou does not Pretend to be Supream,
But grants thy ſelf unworthy of that Name,
As being Plac'd in ſuch a low Degree,
That to ſome Object thou muſt Bow the Knee,
The following Lines preſents before thine Eyes
A glorious Object worthy of thy choiſe,
Deck'd with excellencies ſo PLEASANT, FAIR,
And PROFITABLE to all, without Compare,
As might thy Judgement and Affections move,
To Choiſe and Treat him with inflamed Love.
Love came from Heaven and there it firſt began,
Then Heavenward ſtill ſhould mount the love of Man
Our Common Flames riſe from below, and move
Still upward: So doth not this Flame of Love.
Love is a Strange Flame which muſt firſt deſcend
From Heaven, before it thitherward aſcend.
'Tis Divine Love; whereof now I have ſpoke,
(All other ſorts with this compar'd's like Smoke
Which pleaſes few) of this the Lord we ſee,
Is Author ſtill, ſometimes the Object too.
We ought indeed (if poſſible) to Love GOD
Tho He, ſhould Hate and Plague us with the Rod;
That we cannot do ſo; 'tis our own Fault,
Our ſtrong Corruption makes us here to halt,
Earths Luſcious Pleaſures, Honours, gliſtring Riches,
Are Baits, alas! which uſually bewitch us!
The more we do our Hearts from theſe remove,
More fervently this Object Bleſt we'l Love.
Now ſince Men know that theſe allure to Sin,

Who

Who fear'd these three no hazard could be in;
Kind Providence, would such Men still watch over
Bestow what's good, from hurtful things them cover,
All who do so, wise Prudent Men they'l Prove,
And to their joy will find that GOD is Love.
Dear Reader now if any thing contest,
For thy choise Love with GOD, mind I request
Thy *Sin*, thy *Shame*, thy *Loss* it is all three,
To Love this Object in a Low Degree,
Thy *Sin* is great, that he who gave the Heart
Where with thou loves, should have so small a Part.
Not thy Heart only, but thy dayly Bread,
Thou hast from him; yea every thing that's good.
'Tis base that thy Love then should be so small,
To that sweet Lord to whom thou owest all,
Injustice and *Ingratitude* shine here,
The joint Effect of both which thou may fear.
Next thou may be confounded here with Shame,
When Motives all to Love which thou canst name,
Do highly in this Object Blest abound
That yet thy Love so small to him is found.
Lov'st thou Perfections rare? All such has he
Nam'd or Conceiv'd that Possible can be,
Transcendent all, and in Supream Degree,
All which most brightly in the following Lines,
To Admiration of Believers shines,
Objections which most usual are thou'lt find
Are answered so, as may content thy Mind.
Sham'd thou may be then, when thou finds thy Love
In highest Orb of Passion doth not move,
Much more when thou (thy base Lusts to fulfill)
Presumest sometimes to act against His Will.
Is this the Fruit of all these Motives rare?

Spark,

Sparkleing in Him, with Beams so bright
Is this the way that thou requites the Lord,
For all the favours He doth thee afford?
By Saints and Angels thou may be abhorr'd.
A Natural Fool no wise Man sure will blame.
Saints, Angels, and thy Conscience may thee shame,
Besides *injustice* and *ingratitude*,
Fruits of thy Folly thou may'st fear indeed.
Thirdly to this, next thou thy Loss shouldst add,
Which (Mercy not preventing) will be sad,
Thy Loss, thy Loss, can never be expresst,
In Loseing Christ, of Sinners Friends the best,
With Him thou loseſt Everlasting Rest!
Thou loseſt GOD, and with Him endless Pleasures,
Of joy thou loseſt all the Heavenly Treasures.
All those sad loses sure will thee befall,
If this bleſt Lord thou Love not above all,
Let Reader then with Author Grieve and Mourn,
And timely from all fooliſh Courses turn,
And beg the Lord their Hearts to Circumcise,
And raise in them His Love to high Degrees,
Truſt him in Straits most great; Keep Duties Road,
Then cheerfully commit Events to GOD,
In Life or Death, ſtill choiſe him for their gain,
Think long till he to Judgement come, Amen.

Momus.

In Print again! What means the Matter now?
Think ye that none can write so well as you,
Such Thoughts proceed from Weakness of the Brain;
And shew great Pride with Ostentation vain.
Leave off, leave off: Few will more Writings buy
That comes from you: So in your Hands they dye.

For

Tho' thou this knows you to be wealthy rich,
Must needs conclude, Pride doth you thus Bewitch.
From use of Means whose, you're not exempt,
When those you slight, remember God you tempt,
As you do now: when thus your Means you lay,
Profusely out, beyond your Strength this way.
One Verse you'll say; through Mercy may prevent,
Some Persons Ruin. This is your Intent.
Yet what the Countrey's not refound you much,
Spent thus, even tho' for Happiness to such.
This you'll find true, when your own Stock is spent,
Sure then you will (when 'tis too late) repent.

Ans. What others do I'm unconcerned to know:
What moves my Self, I stand oblidg'd to show,
Some Talent small: God hath bestow'd upon,
Each meanest Man (of which Rank I am one)
Should I its Use (as most Men do) neglect,
The Judge I'm sure, might justly me reject.
Tho' small can be the Product of my Pain,
Yet still my Lord expects his own, with Gain.
Since I with Gold cannot the Ark adorn,
Something bring, hair from the Goats that's shorn.
With Success great, tho' Learned Men and Wise,
All Truths have handled in these Lines which lyes.
Yet God may make these Lines observ'd by some,
Into whose Hands such learn'd works ne're did come
And whose Hearts he by these may sweetly move,
More dearly Christ, then e're they did, to Love.
When this falls out, 'tis the best of Payment,
And should be prized above both Food and Rayment.
Without which God could make Men blessed still,
Whereas Mens Lusts Christ's Love alone can kill.
My Strain's not Strong, yet Ostentation proud

One

One may resist, performing acts that's good. (Heaven
While he begs Strength with his whole Heart from
Thro' Jesus Christ, Strength to him shall be given [a]
Tho' it prove true that few] my Writings buy,
A fairer Motive in my View have I
Then Temporal's are, in counting things below
Let Wordly Men their Earthly Wisdom show,
For me all these on Providence I'll throw,
His Glore while I, and Poor Mens profite seek,
I'm sure He's pleas'd, what e're Men think or speak.
For proof of first, His Word excludes my Doubt,
First *Samuel* second, thirtieth Verse throughout,
Next Christ's own Words with me have greatest weight
For instance these, *Luke* sixth & thirtieth eight.
While I from Pride, and Glory vain, still flee
He will through Christ, have Mercy upon me.
No Man should act good Works for humane Praise;
Yet fear of Pride, should fear no Man from these.
Who acts as first, he's a vain glorious Man:
As next's a Coward; who, altho' he can
Serve God and help Men: Yet least he grow proud,
He'll Coward-like leave undone all that's good.

Mo. *Men need fear no good Work, for such a Fear,*
Save Pride's strong Root, which is to help the Poor
In publick wherby still: for then we know
Most Men that act perform, but for a show.

Ans. 1 Judge not all Men by your own colours here,
Some laudably in Publick help the Poor. [b]

Ans. 2 Duty's to GOD are surely Acts most good
Yet corrupt nature through them may grow proud. [c]

A. 3 Why one good Work, with pride should make the [swell
When

[a] *Jere.* 29. 13. [b] *Mark.* 12. 42. [c] *Luke* [illegible]

For though she knows you to be wealthy rich,
Must needs conclude, Pride doth you thus bewitch.
From use of Means whose, you're not exempt,
When these you slight, remember God you tempt,
As you do now: when thus your Means you lay,
Profusely out, beyond your Strength this way.
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In publick chiefly still: for then we know
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When one as good doth not ; Thou can'ſt not tell.
A. 4 Doth then the fear of pride cauſe thee flee one
Good Work ; ſhould not the ſame cauſe the do none?
A. 5 Yea no Man has the leaſt ground to be proud,
Tho he perform a Work that's ne're ſo good.
Since Chriſt himſelf [who all things here directs]
Is Author of that good in theſe reſpects.
He only, firſt, affordeth Strength to do it,
Next, by His Sp'rit enclines the Heart unto it.
Yea Thridly, He all Blemiſhes removes.
It *Fourthly*, makes ſuch as his Father Loves.
Perfumes it, *Fifthly*, with the fragrant ſmell,
His Merits yeilds, in ſweetneſs which excell.
It to his Father, *Sixthly*, doth preſent.
Procures Acceptance, which gives full Content.
The whole praiſe thus, is due to GOD alone,
Son, Father, Sp'rit ; the Man can challenge none,
Even by thir Lines, he can his honour raiſe,
Shall I for fear of Pride then ſtope his Praiſe?
Chiefly, ſince he can make His Glory ſhine,
By making me to lowlyneſs encline.
Anſ. 6 If we from helping Poor ones muſt abſtain
For fear of Pride : Then what good can be done?
Mo. *In private Help : let none in Publick know,*
All Hypocrits that way their Trumpets blow.
Anſ. This Council frequently is good, but yet,
For Publick help ſome Motives you forget,
1ſt. Mot. Firſt *worldly Men this for Excuſe pretend*
That ſo they may their Covetouſneſs defend.
Mo. 2. *Poor men find ſtraits, yet greater muſt endure*
Were all relief in Publick ſtopt, I'm ſure.

Motive 3 Sometimes in Publick Providence may call
That in our Light GOD's Glory ſhine to all:
When neither Pride, Self-ſeeking, Oſtentation,
Nor baſe vain Glory, leads us on Temptation;
But when to others good Example's laid;
Joyn'd with GOD's Glory and the Poor ones Aid.
This is a Call which 'tis our Sin to ſlight,
When our Example help ſome others might.
What good thou canſt, with all thy Might do ſo,
Beg Pardon ſtill; judge Pride a deadly Foe,
This if thou do, then ſure GOD will at length,
Thy Pride forgive, and to ſubdue give Strength.
As for my ſelf, I am not free of Pride;
Nor of no other hateful Luſt beſide,
Root of each one I know dwells in my Heart,
My Boſome foe ſtill acts the Traitors part.
I Know, [and this gives me great Ground to weep]
That Pride ev'n where it cannot walk, will creep.
What ſhall I do? the Courſe I mind to take,
Is humbly firſt to GOD my Moan to make.
Next Pardon beg for Pride, which grieves me ſore;
Then Grace each luſt [Pride Chiefly] to abhore.
This better is, then leave undone what can
God's Praiſe advance, and Comfort bring to Man.
Tho' Men will not reſound me, when I need,
My Heavenly Father'l give me Dayly Bread.
Yea *Luke's* firſt cited Words, makes it appear,
He will cauſe Men pay all I give the Poor, [a]
At thoughts of others, I can nowiſe gueſs:
But paſt Experience makes me ſure of this.
I diverſe ſuch [as Proofs hereof] could tell,
Did not the ſame of baſe vain Glory ſmell.

[a] *Luke* 6: 58.

Therefore I'lle ſtop. This doth me Ground afford,
To truſt for future, chearfully his Word,
I ſlight no mean while walking in the Road,
Allow'd, enjoin'd, encouraged by GOD (a)
As is this grace of Charity and Love,
God's picture(b)which Chriſt's Diſciple doth p rove(c)
Repent this ſure, I cannot while I live,
Unleſs I doubt God's Word and ſo him grieve:
For let the Lord give, or keep what he will,
Yet I beg ſtrength to yeild unto him ſtill.
Tho' I deſire to give beyond my ſtrength, (d)
In Act yet I, can never come that Length.
Paul frees from Exceſs, him who gives no more,
Then as he purpos'd in his Heart before.
None for profuſely giving, needs think ſhame,
Who keeps the Road, which Paul did nowaysblame:
But ſure no purpoſe can excuſe Defect,
None hereof guilty will the Lord protect. (e)
Moſt Men by far, will be found ſuch at laſt (f)
Let others chooſe: weight of my Soul Ille caſt
And Body too, upon theſe Scriptures true,
Mark'd by this Letter (g) *Momus* then adjew.

GOD's

(a) *Eph.* 5. 2. 1 *Joh* 4. 7. 8. (b) *Joh.* 4. 8. 10, 16. (c) *Joh.* 13. 35. (d) 2 *Cor.* 8. 3 (e) *Mat* 25. 41, *Cor.* 9. 7. (f) *Prov.* 21. 13. 2 *Cor.* 9 6. *Mat*, 25. 41 (g) *Deut.* 15. 7. 8. 10. 11, *Pſalms* 41. 1. 2. 3. *Pro*, 3: 9: 10: *Pro.* 11; 24. 25; *Pro*: 13. 7 *Pr.* 19: 17: *Pro.* 22. 9. *Pro*: 28: 27: *Ec*: 11 1, &c. *Iſ*: 25. 4: *Iſ*: 32: 8: Iſ: 41; 17; *Iſ*; 58. 6, &c. *Mat*: 5: 7. 44. &c. *Mat*: 10 42; *Mat*: 19: 21 29: *Mat*. 25. 34: *Mark* 12 42: &c. *Luke*: 6: 35: 38; *Luke* 14: 13: 14. 2. *Cor*: 9. 6; 7: 8: 9:

GOD's Glorious

PERFECTIONS

Shining in CHRIST

The First part, showing,

How incomparably kind, and Loving, and with what lovely Qualifications, Perfections, and Excellencies we would wish that being to be adorned with, unto whose Government [had we the freedom of choise] we would willingly Submit.

Such as these following.

I. *Absolute Soveraignity over all things whatsoever,*
II. *Unimitable Kindness,*
III. *Irresistable Power,*
IV. *Never erring Wisdom,*
V. *All comprehending Knowledge,*
VI. *Transcendant Goodness,*
VII. *Unspotted Holyness,*
VIII. *Most exact Justice,*
IX. *Adorable Patience,*
X. *Soul affecting Simpathy and Pity,*
XI. *Never Deceiving Truth and Faithfulness,*
XII. *Most perfect Righteousness,*
XIII. *Superlative Honour and Glory,*
XIV. *Inexhaustable Riches*
XV. *Unparalelled, and ravishing Mercy,*
XVI. *And who could either powerfully incline Hearts of ill Men, to Actions, materially good, or yet permit them to fulfill their base Lusts, when ever he knew that his own Glory could be advanced thereby*
XVII. *And efficatiously move the Hearts of his own elected ones to love and every other way, carrying*

ying dutifully towards himself,

XVIII. Beautified and adorned with the ſtupendious Crown of never, neither beginning nor ending Eternity; ſhining and ſparkling with theſe three bright Heavenly and incommunicable Jewels of

I. Immutability,
II. Immenſity,
III. Independency.

1 SURE I have Read of many Wonder,
Miracle and Prodigy,
Since the firſt Time I Lived under
Heavens lofty Canopy.

2 Sometimes the Sun ſtood wondrous long,
mounted high in Heaven above,
Sometimes [as if he had gone wrong]
back again he did remove.

3 Blind ſaw, Deaf heard, and Dumb did Talk,
Lame leapt, Dead to Life did turn,
Through deep Seas People dry did Walk,
Iron did Swime, Fire did not Burn,

4 All which were ſtrange, yet here I'll try,
Such a Miracle to ſhow,
As both mounts Divine Glory high,
And brings Satans Kingdom low.

5 Which with all thoſe that have been told,
Being laid in weights together,
Down weighs them all like ſolid Gold.
While ballanced with a Feather,

6 This, this, is it! Oh! this alone,
Admirably high Tranſcending
All meaſure and Compariſon,
Divine Glory ſtill up ſending,

7 That a Chaſt Virgin forth ſhould bring.
A Child which had Natures Two,

Man's

Man's for to Suffer, GOD's is to Reign,
and Poor Sinners Pardon so:
8 By a free Pardon, yet not free,
For altho it cost us nought,
Yet sadly Plagu'd for us was He,
And our Pardon dearly bought.
9 Lo here most clearly may we find,
Virtues and Perfections all,
United, which might please the Mind
Of Believers, one and all,
10 For had we Liberty to choise,
Which LORD Governour we would
Obey, and others all refuse,
Such an one elect we should,
11 If we were Wise; who had these two
Branches fair, advanceing Love,
LOVEING and LOVELY raised so
High, as could Him worthy prove,
12 Before all others to be sought,
For our Dear and LOVEING Lord,
With all such Vertues as we ought
LOVELY call, Compleately stord,
13 So LOVEING, who did all that could,
To our Happiness redound,
So LOVELY, as what ever would
Love engage, in Him were ever found.
14 So LOVEING and Affectionate
As that none might be compar'd,
So Amiable and LOVELY, that
Of His like we never heard.
15 So LOVEING, as to *Wish, do, Teach,*
us, all good we can receive,
Or our Capacities can Reach,
Yea far more then we can crave.

So

16 So LOVELY, as what ever made,
Man rare Objects to desire,
In such Perfection might be had
In Him, as all to admire
17 Might make: when they all rarest Things,
center'd in Him, did behold;
Which far more pleasure with them brings,
Then can here be had for Gold.
18 But by LOVEING and LOVELY, I
here do mean, the very same,
Which in's Ninth Chapter *Zechary*,
GOODNESS doth, and BEAUTY Name;
19 GOODNESS is LOVEING, and we see,
BEAUTY is, most LOVELY ay,
So these four unto two may be,
easily reduc'd this way.
20 Again these two may be made one,
LOVEING Sure's a LOVELY Sign,
And GOODNESS join'd to BEAUTYS Throne
as a fair Queen makes her Reign.
21 Thus LOVELY's all, Then let's declare
how sweet, fair, and LOVELY, we
Would wish, [Crown'd with all Virtues rare,]
our Lord Governour to be.
22 So LOVELY, as that such a Right
he had over great and small,
And SOVERAIGNTY, as might
render him obey'd by all.
23 So LOVELY, as who would us make
objects of his kindness dear,
Which kindness might us never forsake
neither afterwards, nor here.
24 So LOVELY, as who naturally
in Perfections were most Rich.

And had all those could Satisfie,
Reasons largest craving, such
As POWER, WISDOM, TRUTH, GOOD-
PATIENCE and PURITY [NESS,
JUSTICE, MERCY, RIGHTEOUSNESS,
stretch'd out by ETERNITY.
Now since I freely can Conceive,
three kinds of Excellencies,
NATURAL, MORAL, COMMUNICATIVE
It would me most highly pleale,
He had Perfections NATURAL,
as POWER, WISDOM, LOVELYNESS.
And such like: yea and MORAL all. [&c.
JUSTICE, MERCY, RIGHTEOUSNESS,
Yea further thridly, had a Mind,
Different Creatures to Make,
Who all, according to their Kind,
Fruits of these might still partake.
Rare WISDOM still conjoin'd doth crave
KNOWLEDGE, I do gather hence,
One fully WISE, must KNOWLEDGE have
of things past, and *Præscience*.
Of things to Come, I wish my LORD,
KNOWLEDGE had of present things.
Of Past and Future so well stor'd,
as still matchless WISDOM brings.
As WISDOM connot be but, where,
KNOWLEDGE still is join'd there-with.
So PITY most be always there,
where sweet MERCY shineth forth.
Then PITY and COMPASSION (sure
Lovely Qualityes *Divine*)

In our LORD would make MERCY dear,
with the brightest Beams to shine.
33 Yea further I would wish my LORD,
GLORIOUS and HONOURABLE,
And one with RICHES who were Stor'd,
so, as still to help me able.
34 So RICH as that his Servant should,
Have Supplyes for every Need,
And so much Credit have as could,
Tend to do him any good.
35 UNCHANGEABLE in Vertues bright,
INDEPENDENT, INFINIT,
That safely to his Care we might,
Body's, Souls and all committ.
36 Great POWER to CREATE, MAKE, { RAISE,
FRAME, PRODUCE, or Act, what would
Best please Himself, exalt His Praise,
or what full Perfection could.
37 In special to SUSTAIN, PROTECT,
Us from Dangers all, and Foes,
WISDOM, to RULE, GOVERN, DIRECT,
of us, ours, and all Dispose.
38 So WISELY, as no Rational
could wish better, or Devise,
GOODNESS Him to incline to all,
these and other Actions WISE,
39 And for advancement of whose Praise,
He our Spirits could encline,
such ways as might His Glory raise,
and resplendently cause shine.
40 Especially each Blessed Grace,
(which none Happy are thas want).

To help us in our Heavenly Race,
from He, in our Souls might Plant.
41 And having Fram'd all diverſe things,
do them all, all kind of Good,
Their Natures craves: and Praiſe Him brings,
who provids for all, them Food. (ſo bright
42 Whoſe FAITHFULNESS could ſhine 1
and TRUTH, that no hateful Lye,
Nor Falſhood baſe flow from him might;
but ſtill upright Verity.
43 So RIGHTEOUS, as that none needs fear,
who good Conſcience keeps within.
And PATIENT alſo, to ſorebear
ſome; through Frailty who did Sin.
44 Till ſuch a Time as meaſures Wiſe,
rareſt WISDOM might provide,
By, which the Sinner might ariſe,
4 JUSTICE being Satisfied.
5 But yet without all Detriment,
of ſweet HOLINESS ſo pure,
Which Beams Bright, Fair, and Innocent,
ſtill to ſend forth might endure.
46 And alſo ſo exactly JUST,
as to Puniſh each Offence,
That to abſtain from Sin, we muſt
endeavour with Diligence.
47 Now that theſe laſt Perfections three,
JUSTICE, PUREST HOLINESS,
And PATIENCE, ſweetly might agree
in one Subject; I Confeſs
48 It moſt deſireable were then,
that ſome Project could be found,

[Beyond the outmoſt reach of Men]
whereby MERCY might ſurround,
46 And us incloſe in Arms of LOVE,
[PITY, FAVOUR, KIND GOODWILL,
And RICH COMPASSION to remove,
or prevent, all fear of ill;
50 Which we from JUSTICE might expect,
if through frailty of our Nature,
Some Blot ſhould fall through our Neglect,
Which might render us all Traitors,
51 In Preſence of ſo Juſt a GOD,
of ſo PURE and HOLY Eyes,
Who threats of Wrath a griveous Load,
'gainſt ſuch as His Laws Diſpiſe.
52 Whom ſo PURE, HOLY, ſtrickly JUST.
us to make Love with our Hearts,
Soul, Strength, and Mind, [each filthy Luſt,
and Corruption in all parts,
53 Duely obſerved) would hold out,
POWER, WISDOM, GOODNESS, LOVE
KINDNESS, and MERCY, paſt all doubt,
which to us might happy prove.
54 And laſtly it were no leſs meet,
that all theſe Perfections bright,
(To render them Full and Compleat)
evermore continue might.
55 All and each one, without *Change*, *Meaſure*,
or *Dependance* proving clear,
Him of IMMENSITY the Treaſure,
INDEPENDENT, CHANGELESS, ſure.
Object: 56 But thus perhaps object will ſome,
CHANGELESS ſure is not ſo much,

T

To be desir'd, as to become
in Perfections still more Rich.
Ans: 57 As equalls this were to comp[are]
MORE and MOST, which no Man w[ill]
Do, who can every thing prefer,
in 'tis own Degree, with skill.
58 So then in all Perfections bright,
to grow dayly, it were Good;
Yet better first to mount that hight,
which himself could not exceed. [still remain
59 But *CONSTANT, CHANGELESS,*
as high, as he could desire.
'Bove which impossible and Vain,
one Step higher to aspire.
60 Now since no Quality, beside
these, we have already nam'd,
can be found good: if strictly try'd,
more to crave we might be blam'd.
61 So where all these Perfections be,
in one Subject closs combin'd,
Such for our LORD, and MASTER we
choise should with a cheerful Mind.

Thus ends the first part.

The

GOD's Glorious Perfections shineing in CHRIST.

The Second Part.

1 THen such an one assuredly,
we'll find our Great GOD of might,
In JESUS CHRIST, if constantly
Him to please be our Delight.
2 Which from firm Reason prove we shall.
(as for GOD's Word, there 'tis clear,
As each one sees: this once for all
may suffice to be said here.)

1. *God's Soveraignity.*

3 First his great, *Soveraignity*
Over all's so absolute,
As it were greatest Vainity,
hereof now to make Dispute.

Evidence.

4 For all that's in the Universe
He both made and doth uphold:
His Title then who to reverse,
Man, or Angel, dare be bold?

Ob:

5 No certain proof you here can (show,
to make good what you now say:
Since all these things, for ought you know,
in their kinds have lasted ay.

Answer.

6 Eternal had the World been,
(passing other Answers here)
No new Invention had been seen,
and yet dayly such appear.
7 You'l grant Eternal Ages might,
new Inventions all have shown
Long since: Then why could no Man light
such upon, and make them known.

8 Of

The Particular Verses [illegible] of these Evidences, Objections and Answers, as are to be found in the Second Part.

	EVIDENCES. VERSE.	OBJECTIONS. VERSE.	ANSWERS VERSE.
Soveraignity	4	5	6 7
Kindness	9 10 &c.	22 38 &c.	24 39 &c.
Power	46 &c.	60 67 &c.	62 69 &c.
Wisdom	77 &c.	95 98 &c.	96 &c.
Knowledge	130 &c.	135 &c.	138 &c.
Goodness	147 &c.	158 &c.	161 &c.
Holiness	234 &c.	237 &c.	241 &c.
Justice	250 &c.	253 &c.	154 256 &c.
Patience of God	258 &c.	265 &c.	266 &c.
Sympathy	272 &c.	281 &c.	282 &c.
Faithfulness	294 &c.	298 &c.	300 &c.
Righteousness	305 &c.	308 &c.	309 &c.
Honour	313 &c.	319 &c.	321 &c.
Riches	332 &c.	335 &c.	337 &c.
Mercy	340 &c.	373 &c.	375 &c.
Efficacious Motions on Men's Hearts.			
In General	410 &c.	411	411 &c.
In Particular { On ill Men *by withholding Grace.*	411 417 &c.	57 481	422 522 &c.
In Particular { On good Men, *by conferring Grace.*	416 516 &c.	20	485 (a) 522
Eternity	527 &c.	531	532 &c.
Immutability	570 &c.	581	581 &c.
Immensity	484 &c.	585 &c.	587 &c.
Independency	599 &c.	593	594 &c.

(a) Plus 2.

8 Of Years Ten thouſand Millions paſt:
ſince Eternity had run,
No ſhorter race, then now at laſt,
you'l Confeſs that it has done.

II. *The kindneſs of God.*

9 So paſſing this. Great *Kindneſs* He,
Did in the beginning ſhow,
In fiting us Himſelf to *See*,
I. *Evidence.* *Love*, *Deſire*, *Enjoy*, and *Know*.

10 Yea when our ſelves moſt miſerable,
II *Evidence.* We had ren der'd and deſtroy'd;
thus his Perfections Venerable,
He for our relief Employ'd.

11 JUSTICE, as JUSTICE Loud did Cry,
give the Creditor his due:
Free Grace's SOVERAIGNITY
How, and Who, ſhould Pay did ſhow.

12 But JUSTICE cry'd; let dreadful Wrath
Thruſt the Traitor from my Sight.
Said MERCY hold; tho' Sin'd he hath,
Sin to Pardon's my Delight.

13 This Poor Man's Caſe ſtricks me with grief
ſaid Soul-Touching SYMPATHY.
PITY condol'd his ſad miſchief.
PATIENCE ſtruck not haſtily.

14 Amaſeing WISDOM cry'd O Man!
thee tho Satan has Deceiv'd,
A Matchleſs way find out I can,
through which ſure thou mayeſt be Sav'd.

15 Tho thou my HOLINESS oppos'd;
yet my FAITHFULNESS alone,
Eternall Acts to me Diſclos'd,
whereby my Beloved Son

Through

16 Through Covenant 'twixt Him and Me,
thy baſe Nature needs muſt take,
Therein to Suffer, yea to Die,
thee moſt happy for to make. [thine,
17 His RIGHTEOUSNESS ſhall be made
and REDEMPTION through His Blood,
With SANCTIFICATION ſo Divine,
yea and every thing that's Good.
18 All thou meets from below, Above
Croſs or Comfort, which ſo ever,
Shall ſurely Favour to thee Prove,
and none ſuch ſhall hurt thee ever.
19 Nor Neceſſars, nor Comforts here,
[whileſt I am both RICH and ABLE,]
To want ſhall thou have Cauſe to fear,
Whilſt thy Faith on me is ſtable.
20 And when this Temp'ral Life is done,
thee I will receive to Glore,
Where thou ſhall Reign with CHRITST my Son,
in Joy Matchleſs evermore.
21 Behold what Evidences Rich,
yea how many ſuch we find,
Here mentioned of *Kindneſs*, which
ſhould with Love enflame our Mind.
1. *Object.* 22 But if ſo *Kind* as is alleadg'd,
GOD had been; he would have keept,
All Men from Sin, and would have Hedg'd
them about, [tho they had ſleept,]
23 (As he confirmed the Angels bright)
and not ſuffer'd them to fall
So wofully, that ſo they might,
have Redemption need at all.

24 What

Anſ: 24 What Bold Blaſphemous, daring
do I hear from a baſe Worm, [ſpeech,
Preſumptuouſly, who GOD would teach
His Work, matchleſs to Reform?
25 That he ſends not a dreadful Blaſt,
ſuch a wretch which might confound,
Shews that His PATIENCE yet doth laſt,
which ſhould make his Praiſe abound.
II *Anſ:* 26 But yet ſuppoſing that the *Lord*,
all Men had preſerved clear
From Sin; ſo that to be Reſtor'd,
there had been no need: yet here
27 All LOVE DISTINGUISHING this way,
from the LORD ſhou'd baniſht be,
So that in Truth he could not ſay,
Jacob has been Lov'd by ME,
28 And *Eſau* hated; and the one
made with admiration Cry,
[When ſuch free *Love* he thinks upon]
Deareſt Father who am I?
29 What's in me more then in another?
nothing but Corruption great.
That Root's in me which in my Brother,
did Provock Thee him to hate.
30 When Thou me leaves, I Lie, Diſſemble,
can this move Thee to preſerve
Me from ſad Vengance? No, I tremble,
when I Judge what I deſerve.
31 And yet that Thou ſhould'ſt me Elect,
to a high Degree of Glore,
When Thou my Brother did'ſt reject,
what Praiſe owe I Thee herefore?

32 Who might'ſt have both the Brothers ſent
[ſince we both had Thee Diſpleas'd]
Into Eternal Puniſhment,
never thence to be releas'd.
33 Thus high Degrees of Glory bright,
our great GOD ſhould Loſs. How then
Differencing *LOVE* can we thus Slight,
Love and Praiſe which draws from Men?
III *Anſ:* 34 Yea further here GOD's *Match-*
brightly ſhin'd in ſending CHRIST, [*leſs Love*
His Wrath from Sinners to remove,
and with MERCY's ſuch to tryſt.
35 Which other ways Obſcure and Dim,
had remain'd, to all unknown;
But now enflames our Love to Him,
who ſuch MATCHLES LOVE has ſhown!
36 What Flames of fervent LOVE appear,
toward us from GOD in this,
Our Souls with Spiritual MERCY's here,
thus to fit for endleſs Bleſs?
37 Of this hereafter we may treat,
when We come for to record,
GOD's *Matchleſs Love* and *Mercy Great,*
kyth'd to us in CHRIST our LORD.
II *Ob:* 38 Let what is ſaid be as it will;
is it fit; will you declare,
A guiltleſs Man to Plague and Kill,
that the Guilty you may ſpare?
Anſ: 39 If He Conſent, what skaith is then,
Reply. Oh! The Common Wealth has Loſs;
For why, a Vertuous Godly Man,
can help to remove the Croſs.

By

40 By good Example, prudent Acts,
and ſtrong Crys unto the LORD:
Whereas ill Men great Wrath Contracts,
and draws down, as with a Cord.

41 But if ſo be that Guiltleſs Man,
Anſwer to the Reply. wholly be at's own Diſpoſe,
(As *Chriſt* was) and moreover, can
make ill Men with GOD to cloſe,
42 [As CHRIST did] and no Man but He
can do: This doth well ſecure
The Common-Wealth from Loſs, you ſee,
that no Ground of Quarrels here. (meerly

43 Yea' tho that chiefly, yet not
III Evidence. Sp'ritual MERCY's He beſtowes;
For he our Body's keeps ſecurely,
and Rich Comforts them allows,
44 As Graciouſly as needful things.
a clear Evidence of which,
Moſt part of Men, *Truth-Speaking*, brings,
Whit:er they be Poor or Rich.

45 So kind he is to Sons of Men,
III *The Power* as makes Angels to admire!
of God. His matchleſs POW'R ſhews
Such as all Men ought to fear. (him again,

46 His POWER firſt then did appear.
I Evidence. out of NOTHING's DUNGEON old
In all Producing; which the clear
Heavens, Earth, and Seas do hold,

47 Yea no Degree of *Power* 'tis leſs
II Evidence. us from nothing now to keep,
Then GOD by drawing did expreſs
all things from that Dungeon deep.

48 CHRIST's Birth doth *Thirdly* us afford,
III. *Evidence.* A *Potent Act*, that GOD alone,
Could in the Person of our LORD,
GOD and MAN unite in ONE.

46 With *Kindness* join'd his *Power* shines,
here, (a *Mighty Power* indeed!)
IV *Evidence.* In making who to ill inclines,
('gainst their Nature) cleave to

50 I mean the Godly, who by Birth, [good:
[till GOD Change them by his Grace]
Their Venom dayly do send forth,
like the hateful Serpent's Race.

51 Creating work GREAT POW'R did show,
yet here nothing did oppose:
Converting Work in this, We know
a Course widely different goes.

52 For Lust in Man, altho' subdu'd,
yet with Grace contendeth ever:
And Grace again in Man renew'd,
full Consent to Lust yeilds never.

53 No Lust had *Adam* to withstand
HOLINESS, when GOD Him made;
He then forth from his Mighty Hand
therewith sent Him richly clade.

54 But now when any He Converts,
strong Lusts he must needs destroy,
Which Men have rooted in their Hearts:
and which seems their chiefest Joy.

55 So that GOD makes his POWER appear
in Converting Men, more bright;
Then when he drew the World here
out of nothing, by his Might,

For

56 For in Creation nothing did
any backward-neſs expreſs:
But here perhaps tho' Luſts lay hid,
yet when GOD ſhew's forth his Grace.
57 Such Luſts, like halfe kill'd Dog, who Life
ſtill has, when he cannot bite:
Yet (girnning wtth his Teeth,) the Striſe
he mantains with Rage and Spite.
58 Even ſo, ſuch Luſts, the Law of Sin
('gainſt GOD's Law) within our Members
To ſtir up ſo doth then begin;
as that each one, [who remembers
56 *Paul's* Plaint,] may cry, O! wretched Man
from the Body of this Death
Who ſhall me free? that ſo I then
may be ſafe from endleſs Wrath.
I Ob: 60 Were GOD Almighty's POWER
as I find you here Alledge, [ſo great
Then ſure no Limits could be Set,
Whereby Men the ſame could Hedge:
61 But this is Falſe; for ſurely Man,
can do that, which we perceive,
The LORD Almighty no ways can;
I mean Lie, or yet Deceive.
62 This *Power* you ſpeak of would Obſcure,
Anſ: Truths Perfection. I do hence
Conclude, it rather Merits here,
to be Termed IMPOTENCE.
63 Thus you may ſee Sin doth not Strength,
but great Weakneſs manifeſt.
So this Capacity at length
ſtill to want, we know is beſt.

Reply,

Reply. 64 Your Anſwers good, yet I will
how moſt Innocently Man, [ſhow
From Place to Place moves, which we know,
GOD Almighty no ways can.
65 So here, we find that Man indeed,
(tho weak Creature he be)
Some-way in Strength doth GOD exceed,
even when no Offence gives He. (do ſo,
66 Could Man without Heavens Aid
Anſwer to he in MIGHT ſhould GOD exceed,
the Reply But this is falſe: For why we know
all Strength doth from GOD proceed.
II Ob: 67 GOD's Will can either be reſiſted,
or not: if you do deny,
Then none Offends, while thus aſſiſted
with the Will of GOD moſt high.
68 But if ſome do reſiſt his Will,
his Great POWER then falls low:
Elſe it would all make all Cre'tures ſtill
full Obedience to ſhow. (Man
Anſ: 69 Firſt GOD's approveing Will, a
may Reſiſt, tho't be Revealed:
But His permitting Will, none can
ſtop, for why, it is Conceal'd.
70 Too oft is GOD's revealed WLL,
(but not's POWER, thus reſiſted:
Whereas his WILL conceal'd is ſtill
by his MIGHTY POW'R aſſiſted.
71 For not a Moment of one Hour,
can a Man act good or Evil,
Or think, or ſpeak, without GOD's POWER,
nay nor Angel, nor yet Devil.

For

72 For ſure his POWER is ſo Great
and ſo free of Imperfection,
As nothing can it ſtop, but what
clear Implyes a Contradiction.
73 The Creatur's Will GOD can incline
to Good: Or he can permitt
The Wretch according to 'tis Mind,
befaſeſt Crimes for to committ
74 *Thridly*, he can the *Creatures Will*
turn to nought: But to conſtrain
One to be willing 'gainſt his Will,
were a Contradiction vain.
75 Sure on this Topick for to run
were the *Creatures Will* to force:
But this Way who would ſtrive to ſhun
one Extream, ſhould fall in worſe.
76 For Will, when forced, ceaſeth clear,
thus a forced Will to make,
Were ſuch a Contradiction here,
as all Reaſon doth forſake.

IV. The Wiſdom of God.

[*Preſerving*,
77 In *Makeing* all Things and
Wiſdom equaleth GOD's *Might*.
The ſame theſe *Ruleing* and
Shines like a great flame of Light: (*Governing*
78 Which Flame, needs a great Circuit fetch,
JUSTICE ſtrict to ſatisfie,
When GOD's Law's broke; and yet the wretch,
who Tranſgreſſed, not to Die.
79 Would you GOD's *Glorious Wiſdom* know?
All Things here this manifeſts,
This Works of ART and NATURE ſhow.
Man's REDEMPION this atteſts,

Evidence

I *Evid-* 80 First for the noble Works of *Art*,
ence. these GOD's WISDOM do expreſs,
Who Plants ſuch *Wiſdom* in Mens Hearts,
As doth call for Thankfulneſs.
81 Next NATURES Works more Noble are,
II *Evid-* (as GOD's own, without all doubt.)
ence. Theſe do Tranſcendent *Wiſdom* FAR,
FAR MORE GLORIOUSLY POINT OUT!
III *Evid-* 82 Of Works *Creating* & *Preſerving*,
ence. ſomething there is ſaid Above:
IV *Evid-* Next all theſe *Ruleing* & *Governing*,
ence. this doth *Matchleſs Wiſdom* prove.
83 For Inſtance (here brief I muſt be,
ſince who would on Theſe enlarge
Great Books muſt write: or nothing, he
to good Purpoſe could diſcharge.]
84 Beſides the POWER, what *Wiſdom* ſhines
making this LARGE EARTH to ſtand
ON nothing? What Advice enclines
yea confirms a Wall of Sand
85 Imperiouſly to force the Strength
of the Furious rageing Seas,
[Tho' Floods flow dayly, yet] this length
to come only; as all ſees?
86 Yea more Lights glorious Lamp, the SUN,
[Tho Prodigiouſly ſo great]
Each Day about the Earth to run.
or [in other Terms to treat]
87 The Earth containing ſo much Ground,
of ſuch bulk as Men Conceive,
'Tis Center Dayly to ſurround,
Tho 'tis Motion none Perceive.

88 For

88 For SUN, or EARTH, or Both muſt move
Dayly; none can this deny,
Great *Power* and *Goodneſs* this doth prove.
Oh! Rare WISDOM here we ſpy!
89 In brief *Art*, *Nature*, our *Creation*,
RICH PROVISION, GOVERNMENT,
From Dangers, dayly PRESRVATION,
to Men Serious and Intent
V *Eoid* 90 Rare *Wiſdom* ſhews. *Redemptions*
ence Ah! compar'd with all ſuch Things,
ſhews all theſe are but vile & naught.
This a ſtrange Contriveance brings.
91 That GOD ſo Juſt, his SON ſhould give,
in whom He Delight did take,
Up to the Death, Men to Relieve,
who, His Laws did baſely break.
92 Some of the former wanted Matter,
whereof's made the Subject. yet
None were oppoſed, ſave the Latter:
here like Enemyes, they ſmite
93 Each one another. Sinners ſtill,
PRIVATIVELY, GRACE they want,
As in CREATION: more their Will,
'gainſt it, POSITIVELY's bent.
94 When GOD Converts, in Empty Soil,
He, not only ſowes the Seeds
Of GRACE; but more, (as if with Toil)
He Roots up all hurtful Weeds.
I *Ob*: 95 Small Wiſdom 'tis great Hills of Sand
To make, or Large Wilderneſs,
Rocks uſeleſs both by Sea and Land.
Diverſe ſuch we could expreſs.

Anſ: 99 Your Ignorance thus makes you rave,
Thus the Belly Blind might ſay,
He ſees no profit Men Receive,
Through the clear Light of the Day.
97 For tho' you no advantage ſee,
GOD can any ways draw hence,
In Vain yet nothing Acteth He.
Here ſuſpect your Ignorance.
98 For when *Man Satan* did Bewitch,
Ah! ſays he, [inſulting them, J
II *Ob*: Our MAKER's term'd in Wiſdom Rich:
See this Verified in Men.
99 Whom now he'll either freely Save,
Thus His JUSTICE ſhall be Croſt,
Or JUST Rewards he'll let them have,
Then His MERCY will be Loſt.
100 Choiſe which He will, if He be JUST,
all *Men* goes with me to Hell,
If MERCYFUL, then MERCY muſt,
be content alone to Dwell,
101 Without the leaſt Pretence or Claim,
He can lay to JUSTICE PURE;
Thus can I made my MAKER's, Name,
without HONOUR by Obſcure.
102 Poor wretch with Madneſs thou are preſt,
Pride and Malice doth thee Blind,
Anſ: With GOD Himſelf if thou'l conteſt,
ſtill thou'l find thy ſelf behind.
103 Even here baſe Rebell, now behold,
How GOD over ſhot thee ſure,
In thy own Bow: when thou mad'ſt bold
His PERFECTION's to Obſcure.

Whereas

104 Whereas Thou thought by thy baſe Act
GOD's *Perfections* for to ſlight:
Thou far more brightly, did'ſt Them make
ſhine, like Glorious Lamps of Light,
105 'Tis true the Heavens, the Earth, the Seas,
do, with their Contents, declare,
Power, *Wiſdom*, *Goodneſs*, which might pleaſe
Creatures to behold, ſo rare
106 Are theſe *Perfections*, which we know
all in the CREATION ſhin'd:
But *Mercy*, *Pity*, *Patience* ſlow
to Wrath, and Compaſſion kind,
107 With divers others; ſtill obſcur'd
had remain'd, as we may gueſs:
Had not Man by thee been allur'd,
his LORD's *Precept* to Tranſgreſs.
108 'Tis alſo true, *hatred of Sin*,
JUSTICE, PUREST HOLINESS,
And ſuch like, did, to ſhine begin;
when from Heavenly Happyneſs.
109 Thou waſt deſervedly caſt down:
but compare that dreadfull Wrath
Here-with, which made the LORD to frown,
and ſmite his bleſt SON with Death.
110 Then all that dreadfull Rage and Ire,
which upon Thee Juſtly fell,
Was nothing, but like painted Fire;
when compar'd with that of Hell.
111 What weight of Sorrow on Him lay,
and what bitter Grief him preſt,
When to his FATHER he did Pray
this ſad Cup let me not Taſt,

121 If possible? With what a Load
of Grief, overwhelm'd was He,
When He did cry: *My God, My God,*
why hast Thou forsaken me?
113 Which Burden, had it Light upon
Creatures all, in Heaven and Earth:
It had not only made them Groan,
but them prest to endless Death.
114 Oh sure he did the Wine-Press tread
of his Father's dreadfull Wreath!
He (tho' all Bloody without Aid)
gave not over untill Death.
115 For Sin He died, who was the SON
of GOD, equal with the Father;
As cleareſt Proof from this alone
That GOD HATES SIN, we may gather.
116 But passing these *Perfections*, which
Sinners seldom would desire:
In other *Perfections* He is Rich,
which might set our Hearts on Fire
117 Of Love, to Him; These nam'd above,
MERCY, and 'its fellow's dear,
Which *Powerfully* the LORD did move
some poor Sinners to forbear.
118 But these *Perfections*, which we now
call most Lovely, had remain'd
Still wrapt in Darkness; had'st not Thou
'gainst poor ADAM, thy Point gain'd.
119 For thus through thy base Act, the
His own GLORY made appear [LORD,
More bright: Man Falling he Restor'd,
GOD's LOVE to him made more sure,
CHRIST's

120 CHRIST's MERITS Famously he rais'd;
Shew'd Sin the most hateful Evil,
His own PERFECTION's made be Prais'd,
With Confusion to thee, *Devil*.
121 So that, Poor Fool, GOD's WISDOM ay
Over reach'd thee as here:
Therefore thine Interest 'twere alway
Pride and Malice to forebear.
122 For here Men may clap Hands, and Cry,
Oh! Profound and Boundless Depths
Of KNOWLEDGE RICH and WISDOM!
GOD Himself the Treasure keeps. [Why
123 His WISDOM kith's in that suppose
V *Evid-* All CREATED Things had join'd,
ence. Their skill, some Secret to disclose,
which might have the LORD enclin'd
124 To PARDON Sinful Man: and yet,
JUSTICE Spotless to Remain;
What mean so ever they could hit,
through Time Endless, had been Vain.
125 But he, Man Sinning, shortly fand
a FIT SAVIOUR, and COMPLEAT,
WISE, ABLE, READY, and AT HAND,
WORTHY, WILLING, yea most MEET.
126 Pure Spotless JUSTICE to Content
Some may wish it were made known,
Ques- Since JUSTICE had 'tis Arrows spent;
tion. How GOD's MERCY could be shew'n?
127 An Answer Pertinent we'll find,
Ans: To this Question here below,
When

When we, 'gainſt *Love* and *Mercy* kind,
What may be Objected ſhow. (a)
128 His WISDOM GLORIOUS & DIVINE,
Kyths in each Work He hath done,
VI *Evid-* Moſt Clear & *Matchleſs* it doth ſhine
ence In the Face of CHRIST, His SON.
129 Whom, paſſing Angels, he did ſend
to Save Self Deſtroying Men,
Rare WISDOM to Produce this End,
He employ'd! Oh PRAISE Him then!
130 For *Knowledge* next, no Man can doubt,
V *The Know* God knows *Paſt*, & *Preſent*, things
ledge of God. For *Future*, it can be made out;
Scripture this to Him Aſſigns.
131 Before the LORD did *Sodom* Burn,
1ſt *Evid-* He made *Abram* underſtand,
ence. How long his Children ſhould ſojourn
Like Poor Slaves, in *Egypt* Land.
132 What more uncertain than the Name,
Of a CHILD, who was not Born
II *Evid-* Long time thereafter; and ſhould ſhame
ence. *Baal*: make his Altars torn.
133 Another ſuch *Iſaiah* brings,
III *Evid-* Who calls *Cyrus* (many Years
ence Ere he was Born) to do ſuch things,
As the *Jews* from Bondage clears.
134 Yea Proofs of this kind in the Word
IV *Evi-* More are, then we can declare;
dence. From whence rich *Knowledge* in our
Clearly ſhines, without Compare. (LORD
GOD's

(a) *verſe* 371, &c.

Ob: 135 *God's Preſcience* of Contingent things,
No ways ought to be believ'd;
Since a Neceſſity it brings,
whence Man cannot be reliev'd.
136 Which cannot with Free-Will conſiſt,
Sure thus Man can nothing Act,
But what GOD knew he would at firſt,
thus, no Guilt can he Contract,
137 Reward Deſerve, or Puniſhment,
Stone Lights where 'tis Thruſt: So he
Can only be to that Thing bent,
Which GOD did at firſt Decree.
Anſ: 138 Some do acknowledge *Preſcience* clear,
But deny the LORD's DECREES,
Againſt that PRESCIENCE ſuch find here,
Thoſe Objections themſelves uſe.
139 Againſt Divine DECREES, So I
would Adviſe them, Learn from hence
Thoſe Anſwers to DECREES t'apply,
Which they give to PRESCIENCE.
140 Both theſe this would as equals Place.
But beſides theſe foreſaid two,
A third one they have yet in Chaſe,
'gainſt which, their *Objections* go
141 As fitly, as againſt the reſt:
FUTURITION here I mean,
All Darts where-with DECREES are preſt
'gainſt this laſt are no leſs keen.
142 For what ſo ever FUTURE we
know, was formerly; did ſtand
As firm, as PRESCIENCE or DECREE;
till Time that it came to Hand.

Altho

143 Altho' all Men should lose free Will,
FUTURE will be FUTURE ay,
Till Time exactly it fulfil:
tho' no Force on Man it lay.
144 For this Necessity so much
Mention'd's HYPOTHETICAL,
Not absolute, nor doth it touch
any Man's free Will at all:
145 No more, then if I said, my Dream
was, that you with me did Dine,
As now you do: would you esteem
my Dream, did your will encline?
149 In brief I find you nothing show,
'gainst the KNOWLEDGE of our GOD,
PAST, PRESENT, FUTURE He doth know,
Now this spreads His PRAISE Abroad.
147 GOD's good to all, here we believe,
V *The Good-* First INANIMAT things all,
ness of God. Next VEGITABLE, then SEN-
Lastly to Things RATIONAL. [SITIVE,
148 For He all CREATURES Assists,
With all BLESSINGS Plentyful:
Exactly as their NATURE Thrists,
Which proves Him most BOUNTIFUL.
146 First, He grants to INANIMAT,
I *Evid-* (Such endureing to be mov'd,
ence. But without inward Motion) what
Chiefest Favour to them prov'd.
150 VEGITATIVE are such as have
II *Evid-* Power to Encrease and Grow,
ence. This Favour (which is all they crave)
He, on all such, doth bestow.

To

III *Evid-* 151 To Sensative, the simple evi-
ence dence of Sence cravings who require;
IV *Evid-* (His Glory sav'd) He gives content.
dence But things RATIONAL ashire.
152 The perfect Vision and Enjoyment,
of the Supream Highest Good,
Whose Praise their *Permanent* Employment:
This He grants to them indeed.
153 In so far as His MERCY dear
can advanced be, by such,
Yet HOLYNESS and JUSTICE clear
must be Glorified: Which,
154 Calls for things RATIONAL also,
as fit Objects, whereupon
These Blest PERFECTIONS He might show,
when He sits on JUDGEMENTs Throne.
155 Then from ETERNITY the rest
of such, He for that Effect
Past by; when He, in JESUS CHRIST
His own freely did Elect.
156 For tho He had past by all Men,
who, He knew, would him Offend:
None could His JUSTICE Challenge, Then
who can MERCY Discommend;
157 Which some, not all, from wrath preserv'd?
Since this Course doth not Prejudge
The rest, who're treat as they Deserv'd,
each ones Conscience being Judge. (bright,
1 *Ob.* 158 But *Mercy* might have shin'd more
and yet JUSTICE not Obscure,
Since a compleate REDEEMER might,
So atton'd have JUSTICE Pure,

159 As that in Sweetest MERCY's Arms
all Men might have been Surrounded,
And so preserved from all Harms,
tho Sin had in them abounded.
160 Thus MERCY should have shin'd ov'r all;
JUSTICE should have shin'd on CHRIST,
More brightly, then if *Creatures* all,
with Wrath endless had been prest.
Ans: 161 Such Sawsiness should be abhor'd,
in a Worm, thus to presume,
For to Prescribe unto the LORD,
what should be the Sinners Doom.
162 Since He, whose WISDOM's Infinit,
cannot Err in His DECREES;
Let us Conclude all to be fit,
whatsoever doth Him please.
II *Ans:* 163 Yea more suppose that GOD had done
what's proposed, and had made
No Difference, but Sav'd every One:
then, as formerly is said
164 All LOVE distinguishing this way,
from the LORD should Banisht be:
So that in Truth he could not say,
Jacob hath been Lov'd by ME:
165 And *Esau* hated: And the One
made with Admiration cry!
(When such free LOVE he thinks upon)
Dearest FATHER who am I?
166 What's in me more then in another?
nothing, but Corruption great:
That Roots in me, which in my Brother
did Provoak Thee him to hate?

167 When Thou me leaves, I Lye, Dissemble,
can this move Thee to preserve
Me from sad Vengance? no, I Tremble,
while I judge what I deserve.
168 And yet that Thou shouldest me Elect,
to a high Degree of Glore,
When Thou my Brother did'st reject,
what Praise owe I Thee therefore!
169 Who both the Brother's might have sent,
(since we both had Thee displeas'd)
Into ETERNAL Punishment,
never thence to be Releas'd.
170 Thus high Degrees of GLORY bright,
lost had our Great GOD: How then
Differenceing LOVE can we this slight,
PRAISE and LOVE which draws from Men?
III. *Ans.* 171 Yea fully pray consider how
GOD cannot encourage sin:
Yet this Way all Men might allow
freedom to themselves therein.
II *An Atheistical* Ob. Might they not say, what need we fear
our sweet Lusts to gratify,
Since of a SAVIOUR we hear,
who for all Mens Sins did dye? (right
Ans. I. 173 Therefore GOD's Knowledge saw it
to Ob. that such who thus would run upon
Sin; and by sad experience might,
that Wrath which made Christ to groan.
II. An. 174 Had Christ for sins of all Men dy'd:
then for some Sins there had been
A double price unjustly pay'd;
Christ's Blood, and Pain endless keen.

III. An. 175 Christ shews to save Men 'tis not
(be the Terms of their Relief (fit
Conditional, or absolute)
whose end's final unbelief. *Mark.* 16 16

IV. An. 176 For whomsoever Christ did dye,
he did so for to redeem:
Such Men from all Iniquity. *Titus* 2 14
(*Unbelief* some Sin would seem.)

177 *Armi-* All who in Christ alive are made,
nian Ob 1. for Sins of all such he dy'd:
But of all Men sure this is said: 1 *Cor.* 15. 22.
Then for all Mens Sins he dy'd.

178 *Armi-* *Arminians* say the blessed End,
nian Expli- why Christ dy'd for Sins of all,
cation Was not, that Men should him offend
thereof, by Sins, either great or small,

179 But rather prudently might use
their free-will: and not incense
His wrath against them, nor abuse
his dear Love by negligence.

180 Or who did otherwise they might
inexcusable be made,
Since they would such a Favour slight,
but by Orthodox 'tis said,

Orthodox 18 Rejecting only free-wills Fruit,
answer the same Answer they sustain:
thereunto, And for to make the same compleat,
they do furthermore maintain.

182 *First* As to that Word ALL, by ALL,
all Men are not understood,
But Converts: else if Mankind all,
We must thus the Sence make good.

If

183 If by ALIVE be understood,
not the blessed Life of Grace,
But Resurrection from the Dead,
as some draw from th' other verse, 1 Cor. 15. 22.
184 Then the former proposition
false is, which is brought to Prove,
Sins Pardon to be the Condition
all attending, who shall move,
185 From Death to Life, through Christ our Lord.
If for Life of Grace you strive,
False is the Latter, says the Word, *Mat.* 7. 14.
thus all are not made alive.
186 Look *Romans 5th* and verse 18
Arminian *Hebrews 2d* and ninth Verse,
Object. II. In each of which, Christ may be seen
Saviour, of all *Adams Race.*
187 *Ans.* As to the former, look the verse,
which goes presently before, *Rom.* 5. 17.
In which the Spirit doth rehearse
Marks of all, ordain'd for Glore.
188 Nor yet more general are the rest:
(*Paul* to *Timothy* tho added) 1 *Tim.* 4. 10.
For whom Christ prayed not, (*a*) Death to taste
He would not: I am perswaded.
III *Arm-* 189 But yet we know some perish may,
inian Ob. for whom Christ his Blood did spend,
Ans: As a sufficient Price I say; (1 *Cor.* 8. 11.
but none whom he did intend,
190 To save thereby: For were it so,
some of such as were made sure,
Of happiness, to Hell might go.
but such Thoughts who can endure? But

(*a*) *John* 17. 9.

191 But had his Goodness thus assisted
'Atheistical all the Creatures that be:
Obj. III. The Devils, & all such had been listed
in Loves roll, as well as we.

192 *Ans* For Answer here, pray be discreet,
and grant to the Lord Supreme,
But two such Favours, as are meet
for one, of so high a Name.

193 *First* then Will's Freedom let him have,
next His GLORE let him hold dear,
'Bove all things else. No more I crave,
to give Resolution here.

194 For so, all Favours that their Natures
Suites with, surely they Partake:
For tho they be all Curled Traitors,
them His Power doth not forsake, [NESS,

195 Nor WISDOM, JUSTICE, FAITHFUL-
since they are the Objects fit,
Of all these; and of HOLINESS,
yea them PATIENCE doth permit,

196 Of Torments not to feel the hight,
till the time appointed come:
For then with Fury it will Light
them upon, both all and some.

197 Thus them we may observe Supporting,
POW'R and WISDOM admirable,
And fairely from some Sins Dehorting,
GOODNESS Rich, incomparable.

198 Which GOODNESS both doth them pre-
from some Sins, GOD doth Abhore, [serve,
And permits them not Deserve,
nor sharp Plagues endure therefore.

How

199 How PATIENCE doth them Tolerat
we but very Lately Spoke,
Now these are all the Favours, that
such can Possibly Partake.
200 But from the once Amazeing high,
Exaltation of their Nature,
By which they were advanced nigh,
To their Glorious CREATOR,
201 And Present Carriages it appears
they're Fallen, and Pervertly bent,
So contrare GOODNESS: that the Fears
of sad Vengeance; to Repent
202 Cannot engage them, Yea Supose
of them should the LORD Require
No more, but with Himself to Close,
then get all they would Desire.
203 So madly stuffed are their Minds,
with PRIDE, MALICE singular,
HATRED of GOOD (as choicest Wines
turns the Soureſt Vinegar)
204 That, as I humbly do Conceive,
such Propoſals they would Slight,
And no such Favours they would have,
tho obtain them thus they might.
205 And that because they would Discern
these from GOODNESS Source proceeding,
And easily they might Such Learn,
them to GOODNESS Ocean leading.
206 Now this I Speak, not as if GOD
could not even these Sp'rits encline,
By MIRACLE: but that the Road
of their Lusts doth thus decline.

So

207 So that we see, their NATURES could
not Partake of Favours more
Then GOD hath given. Suppose He would
such upon them heap in store.
Atheis- 208 But tho the Sentence now be gone
tical Which no POWER can revock,
IV *Ob.* But will these Arguments make every one,
yeild themselves to JUSTICE Stroak:
209 Nevertheless there was a Time,
(had it pleas'd the Mighty LORD)
When Pure and Spotless in there Prime
with rich *Graces* to be Stor'd,
210 Subjects they were most fit and meet,
yet then *Goodness* past them by;
Thus sliding there we find your Feet,
while you *Goodness* mount so high.
Ans: 211 I Answer since you see this Length,
some what further you may flee,
Since of Created WIT or STRENGTH,
you can shew me no Degree,
212 Which GOD that Worm could not allow,
whereupon your Foot doth tread;
But to His Glory all must Bow,
which is all here can be said. [here
Atheis- 213 But yet the Beams of GOODNESS
tical (when compar'd with those that shine,
V *Ob:* Upon the Elect) small appear,
Partial thus is Love DIVINE. [SUN
I *Ans:* 214 I'le grant it, if Men blame the
when He sends more pleasant Rayes,
Into a Palace, then can run
Through a Dungeon dark always.

Where

215 Where no Wrong doth the *Sun* we know
since no *Crime's* hath the Cave,
Through which his Beams in light shine below:
this for Answer there receive. [ah.

II *Anſ.* 216 Yea more, since tho' he'd pass by
who, he knew, would him offend:
None could His JUSTICE blame: who shall
His Rich GOODNESS discommend?

217 Which some, not all, from Wrath preserv'd:
since this Course doth not Prejudge
The rest, who're Treat as they deserv'd,
each ones Conscience being Judge. [Rich,

V *Enid.* 218 In brief, I'le shew thee, *Goodness ente.* (which perhaps thy self Observes,
Dayly in thy Concerns:) and which
greatest THANKFULNESS deserves.

219 *First*, GOODNESS thee a Being gave,
Secondly a NOBLE one,
From sad Pain *Thirdly*, doth thee Save,
MEAT gives *Fourthly*, to Feed on,

220 In thy Name, *Fifthly*, doth thee BLESS,
Sixthly, And RELATIONS dear,
Seventhly, No SENSE doth make thee miss,
Eightly, yeilds the COMFORTS here,

221 *Ninthly*, from DANGERS doth thee keep
Tenthly, Thy ESTATE doth Guard,
Leventhly, Thee grants sweet Rest and Sleep,
Pains with success doth Reward.

222 Tho' GOODNESS here advanceth fair
and high: yet we can you show
Degrees, which if we do Compare
herewith, these will seem but low.

VI *Evid-ence* 223 For instance, you'd small pleasure (take
in all these, should GOD for such,
Make REASONS USE you to forsake.
Oh! here shineth GOODNESS Rich! (add,
VII *Evid-ence.* 224 Tho' *Reason*, with the rest, we
yet without the GOSPELS Light,
Your Case undoubtedly were sad.
Ah! Here shineth GOODNESS bright!
VIII *Evid-ence.* 225 To Sum up all, if in your heart
CHRIST hath sent his Spirit down,
Which makes you with each Lust to Part,
This, O! This doth GOODNESS Crown!
IX *Evid* 226 Unless for earnest this you'l take
Till the Day of Payment come,
Then Endless Life will GOODNESS make,
Runtogether in a Summ!
Ob: 227 With Pains some are Tormented sore,
last. Diverse want the use of SENSE,
Others of REASON: endless GLORE
most Men are depriv'd of: Hence
228 GOD's not so Good as is pretended,
else, with IMPERFECTIONS, PAINS,
Or CROSS, no Man should be attended.
This Objection still remains.
Ans: 229 As said's Above, Pray be Discreet,
granting to The LORD Supreme,
But two such Favours, as are meet,
for one of so high a Name.
230 First then but Free-Will let him have,
next, his GLORE let him hold dear,
'Bove all things else: No more I crave,
to give full Solution here.

For

231 For this Objection more implyes,
then perhaps Men think upon;
To wit, That all Men should Arise,
Even to PLEASURES highest Throne.
232 But thus there should be no Degrees
'twixt MEN; yea or CREATURS either,
Thus equal PLEASURES, Worms and Flees,
should with Glorious Angels gather.
233 But so absurd is this Conceit,
as all Wise Men would disdain
To mention't: hence with Reason great,
I Term this Objection Vain.

VII *The Holyness of God.*

234 Of His unspotted HOLYNSS
Cleareſt Marks do us assure,
Since nothing Filthy, more or less,
His Pure NATURE can endure.

Evidence

235 *Esau, Zimbry, Cozby, Onan,*
with some others, this attest,
And King *David* for a Woman,
had his House-hold sore Distrest.
230 Yea all we have such filthy Blots
as our PURE and HOLY LORD,
Had not CHRIST Cover'd all our Spots,
should us all have still Abhor'd.
Ob: 237 Most HOLY who were, never would
any hateful Sin permitt,
Unless he were so Weak, as could
no ways put a stop to it:
238 But you GOD's Weakness did deny,
when I did Object and press
Against his POWER: Therefore I
now impugn His HOLYNESS.

239 Which can no more with Sin agree
then a Firy Flameing HEAT:
When thrust into the Deepest Sea,
can retain it's Burning HEAT.
240 But GOD we see doth Sin Permitt
then tho' WISE and FAITHFUL we (yet
Yea, GOOD and RIGHTEOUS Term Him,
he MOST HOLY cannot be.
Anſ: 241 If you'l say that he never would,
any hatefull Crime committ
MOST HOLY who were, and who could
some way putt a ſtop to it;
242 I grant it: or who thought not fit
out of Sin, the greateſt Good
To bring: He Sin would not permitt
this is alſo true indeed.
243 Yea this is what none can deny,
for could not his WISDOM clear
Made Sin his *Glory* to mount high;
Sin could never be acted here.
244 But ſince permitting Sin, he can
high Degrees of GLORE effect,
When Sin he doth abhore: What Man
can here HOLINESS ſuſpect?
245 Which with his JUSTICE, ſhineth bright
when He doth correct the Crime:
Yet ſhew's the Sinful Wretch, a Sight
of ſweet MERCY at the Time.
246 Yea many more *Perfections* clear,
which could never els been known;
Through Sins Permiſſion do appear,
as could eaſily be ſhewn.

For

247 For as I could preserve my Mercy
from more Salt than I desire
Yet could I (tho' not Hungry) fast
salteit Food could I acquire.

248 Thereby a Kingdom, so the Praise
of's *Wisdom, Pity, Patience,*
Justice and *Mercy*, he can raise
through the Creatures Offence.

249 For had not Sin been Tolerat
diverse such *Perfection's* Blest,
Had always been obscurd: So that
to permitt Sin sure was best.

VIII *The* 250 His JUSTICE also did appear,
Justice Him permitting to be KILL'D:
of God. Who was His only SON most dear,
and His PLEASURE ay fulfill'd.

Evid- 251 To whom He doth no Jot remitt,
ence which His JUSTICE strict requires:
He (tho' He dearly Pay for it)
gets no ease when He Desires.

252 Only because our NATURE He
took, and for us became BAIL,
GOD treat Him, as deserv'd had we:
when in Duty we did Fail.

Ob: 253 Of what's said part Repeat we will
is it Just will you Declare:
A Guiltless Man to PLAGUE and KILL,
that you may the Wicked Spare?

Ans: 254 If He Consent, what skaith is then?
Reply. Oh! the Common Wealth has loss.
For why, a Vertuous Godly Man
can help to Remove the CROSS.

By

255 By Good Example, Prudent ACTS,
and strong Cryes unto the LORD;
Whereas ill Men great Wrath Contracts,
and draws down as with a Cord.
Answer to the Reply. 256 But if so be, that Guiltless Man,
wholly be at's own Dispose:
(As CHRIST was,) and morover can
make ill Men with GOD to CLOSE.
257 (As CHRIST did) and no Man but He
can do; This doth well Secure
The Common-Wealth; from Loss, you see,
that no Ground of Quarrels here.
IX *The Patience of God.* 258 All *Long-suffering* and *Patience*,
Clearly shin'd in his sweet *Nature*:
Who, winking at our first Offence,
I *Evidence.* Vengeance took not on the Traitor:
259 But him to LIVE permitted He,
till such Measures were found out:
As might his JUSTICE Satisfie,
and the Sinners Debts blot out. (the Crimes,
II *Evidence.* 260 Yea now who would but weigh
Thankless, Foolish Men Committ:
By SEA, or LAND, not Spareing Times:
ev'n for Sacred Service fitt.
291 The Bloody Oaths, Vile Villanyes,
in Secret, or in Sight of Men,
Such Speak or Act: whose Treachery's
answer'd are with Favours then,
262 By GOD Himself: who takes *Delight*
still to win, with KINDNESS GREAT,
The Wretch, who doth all Favours slight:
yea GOD with Affrounts doth Treat.

He

263 He in his Heart must either lodge
base Thoughts, which do GOD deny;
Or then of PATIENCE he must judge
GOD endu'd with Measures high.
264. With Measures high, why speak I so?
better't had been said by me,
With PATIENCE, which doth far out go,
infinitly, each Degree. (small,
Ob: 265 His PATIENCE seem'd but very
who struck him with present DEATH,
That Suffer'd not the ARK to fall.
Was not this a Sign of Wrath?
I *Anſ*: 266 If Mankind all He thus had treat,
and them also sent to HELL;
His PATIENCE then not to be great,
every Man could plainly tell.
II *Anſ*: 267 But next, I humbly do suppose,
That Stroak was but TEMPORAL,
Sweet MERCY's door which doth not close,
nor stops Bless. CELESTIAL. (way,
III *Anſ*: 268 Yea where one Man is treat that
there are 'bove Ten Thousand spar'd:
GOD's *Patience* then Exalt we may,
as is formerly Declar'd.
IV *Anſ*: 269 Lastly, suppose the Sin but small:
since Men judge small hazard here:
Yea, scarce esteem such, Sin at all
therefore, to make Men forebear,
270. And not *Audaciously* Presume;
Carelessly GOD to Offend:
And so draw down a fearful Doom
all upon's He for that End

Stricks

227 Strict Inquest [illegible] (finding GOD [illegible]
May warning give [illegible] upon.
Wrath. Was not his MERCY great?
X The 4th GOD with his owne doth sympatize
Sympathy In their Straits and fervent Prayers
of Gods His word tells us their Misery's Ayes
His Heart Soul affects with Grief
273 That in GOD Tender Mercys Bowels,
and COMPASSION Dayly flow;
Evid- To such as Graciously his JEWELS
ences He esteems both Scripture show,
274 And rich Experience in them All,
who, with Troubles when oppress,
Do earnestly upon Him CALL;
and upon his PROMISE, REST.
275 Such both from Word and feeling gather
what his SOUL there Troubles grieve;
He, as a Tender Hearted FATHER,
doth Them Pity and Relieve.
276 But chiefly when He saw the Devil
did their Happiness envy:
And Led them on upon all Evil,
both of SIN and MISERY.
277 May we not think it griev'd His Heart,
when He saw Man from him to PART,
And made Him Cry, WHERE EVER THOU
O POOR MAN I PITY THEE!
278 Our Enemy now thinks he hath
My Glore Eclips'd, Rendring thee
The Object of Eternal Wrath
O POOR MAN I PITY THEE!

Int

279 But tho' thou that thy GOD knows,
yet all CREATURES should know
That in the Face of CHRIST my SON
I'le COMPASSION to thee show.

280 How brightly doth COMPASSION shine
WISDOM, POWER, LOVE, JUSTICE clear,
TRUTH, MERCY, HOLINESS DIVINE:
PATIENCE, GOODNESS, yea all here!

I *Ob:* 281 His PITY seems to be but small,
seing such as Him Offend,
With griefs more bitter than the Gall,
He'l Press World without End.

Anſ: 282 Supposeing a Condemned Man,
from a Judge should Pity have:
That Judge however no ways can
justly, from Deserts him Save.

283 And yet none would that Judge maintain,
An hard hearted Man to be:
Since by all Persons he is seen,
Grieved for his Misery.

284 So tho' the LORD Condoles the Wretch,
Justice He cannot Discharge: (*Matt.* 28. 37.
An instance from the Scripture fetch, *Luke.*
Which will prove the same at large. 23. 34.

II *Ob:* 285 Most Pure & BEING to be grieved,
seems to be a Contradiction;
So no more fit to be Believ'd,
then a most Imprudent Fiction.

Anſ: 286 To Grief as a Passion I Confess,
which GOD Nature doth not suit:
Us'd only here for to Express,
Thoughts for our Conception meet.

287 As who would say, He marry's so,
towards Godly Men, when they
Preſt with Affliction are; as tho
on himſelf the Burthen lay.
III Ob: 288 How can you ſay it doth Him grieve,
to ſee Godly Men in Trouble:
Since tho He could them ſoon Relieve,
yet He tholes their Foes ſo double
289 Their Burthens on them: as we know
Pharaoh did to *Iſrael*:
Now this doth clearly over throw,
His Compaſſions, All and Hail.
Anſ: 290 GOD bears ſuch Pity to His own,
as doth ſtill their good promove:
But not ſuch as ſometimes is ſhown,
through Indulgent Mothers Love.
291 Who rather then to whip the Child,
that his Luſts may Curbed be:
Will Choiſe to ſuffer him grow Wild,
and for baſe Offences Die.
292 More Prudent courſe the LORD doth take,
He permits the Enemy
His Child to Humble, not to Break,
then as ſoon as he doth ſpy
293 His end attained: him he frees;
from each Cruel, Grievous Stroak
Of Foes; That he his Neck with Eaſe
may yeild to His MASTER's Yoak.
XI *the* 294 Of *Gods Truth* four ſprings make us ſure,
Truth and One *Paſt*, *Future* other three,
Faithfulneſs *Hiſtory*, *Propheſies* obſcure,
of GOD. *Threats*, and *Promiſes* moſt free.

First

Evidences first and Second.

295 First then as to his *Predictions*,
With *Records* of bygone Years,
Time the former prov'd no Fictions
The rests Truth by search appears.
296 Both th' other through two Conduits slide.
PROMISES, and dreadful THREATS,
III *Evidence.* Both which in CHRIST are verify'd
He, what we deserved, gets.
297 To wit, sad threatned Wrath: and we
V *vidence* The sweet Fruits by Faith inherit,
Of Promis'd Joy and Bless; which be
Justly due unto his MERIT.
Ob: 298 You need not mount his *Truth* so high,
since His Word both doth us tell,
The *Soul* that *Sinneth* sure shall *Die*;
and yet CHRIST Sav'd such from Hell.
266 I Pray you shew what kind of Death,
can that Soul or Spirit affect?
Whom CHRIST doth save from endless wrath;
and GOD never will Reject?
Ans: 300 That part of Scripture doth not shew,
That each Sinner still should be,
Eternal *Death* made undergo;
els none such could JESUS free.
301 But only that the Wicked Son
MERCY Groundlessly expects,
For what the Godly Parent's done,
while himself GOD's Laws Neglects.
302 Nor needs the Godly Child to fear,
he'll be Plagu'd for Parent's Sin,
If firmly he Resolve, while here,
Conscience Pure to keep within.

303 For sure that Word doth not intend,
when it says each Soul shall Die
Who Sins: that World without end
all such Prest with Wrath should be.
304 Oh finally this Scripture proves,
Sinners all must suffer Death;
Whom no Compleat REDEEMER Loves,
for them to be Prest with Wrath.
305 For sure for whom He would not Pray,
Wrath He would not undergo:
So of this Scripture here you may,
the true meaning clearly know.
XII. *The Righteousness of God.* 306 His Perfect *Righteousness* I
since in CHRIST he always minds,
As in each Man's Life he finds.
307 Them to Requite: and none forgets:
Evid-ence. Which from any Man Proceeds:
Hence then such due reward each gets,
As is Promis'd to his Deeds.
Ob: 308 The contrar's true: sometimes there be
Good Men Plagued with the Rod
Which Bad deserves: sometimes we see
Bad Men favoured by GOD.
Ans: 309 What you affirm is no ways true,
there was never Good Man, yet
Thrust down to Hell: [the Sinners due]
nor Bad, who, as such, yet met:
310 With speciall MERCY's from the LORD,
but these Favours only, which
Upon the worst Men may be stor'd,
High, Low, Young, Old, Poor, or Rich.

By

311 By Good Men here, I do not mean,
PURE and SPOTLESS, INNOCENTS,
(Such meer Man cannot now be seen,)
but Believeing PENITENTS. (and needs:

II *Anſ:* 312 Good Men deſerves ſuch Rods,
Bad Men endleſs Wrath abides!
GOD outward Gifts on bad Men's Heads
heaps: Good Men, from wrath He hides.

XIII *The Honour of God.* 313 GOD's Service is moſt creditable,
Cleareſt Reaſon makes this Good:
For He Himſelf's moſt *Honourable.*
Yea He is the Fountain Head (bring,

I *Evidence.* 314 Of Honour: all things praiſe him
Heaven above, Seas, Earth below,
With their Contents, Him to be King,
LORD, *High Governeur* do ſhow. (raiſe,

II *Evidence.* 315 Converſion doth GOD's Honour
This makes Men GOD's *Wiſdom, Love, Power, Pity, Patience, Mercy, Praiſe,*
Who doth all ſad Stops Remove,
306 *Blind Mind, Hard Heart, Delight in evil.*
What Perfections doth it need!
Theſe to Remove; and make the Devil
his Poſſeſſion quite with ſpeed!

317 Of Wicked and Prophane to make,
Godly Men and Righteous here,
Their ſweet Luſts willing to forſake,
which to them as Life, were dear.

318 But Oh! REDEMPTIONS Work alone,
MATCHLESS HONOUR raiſeth high
To GOD, who gave his only SON,
for baſe hateful Worms to DIE!

I Pray

I *Ob*: 319 Pray what HONOUR can it be
for one, who Affirms so Clear
Himself so WISE, and STRONG, that He
Can make all Things ACTED here,
328 Be done according to His WILL;
yet base Wretches to Permitt,
(while they their Pleasant Lusts fulfil)
GOD Affronting Crimes Committ [LORD:
I *Ans*: 321 Great *Honour* this attends Our
PATIENCE, first doth shine most clear;
Wherewith He shewes himself well stor'd,
who base Worms can thus forebear.
322 When they him willingly offend. (bright,
II *Ans*: Sometimes next shines JUSTICE
Whiles in this World, whiles without End,
in that World out of Sight. [Flame
III *Ans*; 323 Sometimes shines MERCY like a
Him enclineing to pass by,
The Sinners Sin, that so His Name
this way He may GLORIFY. [shin'd
IV *Ans*: 324 Yea lastly see how WISDOM
finding out a way to please
Strict JUSTICE: even when MERCY kind
did the Wretch from Wrath Release. (less,
II *Ob*: 325 Mou HONOURABLE, have more or
HONOUR from us; as we see
Their Servants in a comely Dress,
or, Contemptible to be,
326 But tho we search both Sea and Land,
There's more Despicable none;
Then most, who study GOD's Command:
And Him dayly wait upon.

Ans.

I *Anſ.* 327 'Tis Wordly HONOUR you (ſuppoſe
But that Mentioned by me,
From a more Noble Spring aroſe:
is of HEAVENLY PEDIGREE.
328 The firſt [like ſhaddow vaniſhing,]
may have Grief and Sorrow near.
The laſt [all Sorrow baniſhing]
doth ETERNALLY endure.

II *Anſ:* 329 Yea Worldly *Honour* frequently
Diverſe hateful Crimes leads in:
But Spiritual HONOUR'S Conſtantly,
A firm ANTIDOT 'gainſt SIN. (Men,

III *Anſ:* 330 More, what is moſt eſteem'd by
is to GOD ABOMINABLE:
No Hazard tho GOD's People then:
be look't on as DESPICABLE.

IV *Anſ:* 331 Laſtly, Wiſe Men do value none
more, becauſe Fools them Reſpects;
Whereas great Price ſuch put UPON
whom they ſee our GOD Protects.

XIV *The Riches of GOD.* 332 But to proceed in all that, which
Can do SOUL or BODY Good,
Our *Glorious Governour* is Rich;

I *Evidence.* For he can ſupply the Need,
333 Of all our Souls, with Heavenly Graces.

II *Evidence.* Next he can Command the Wealth,
The Earth contains, to ſute the Caſes,
Of our BODYs, and their HEALTH.
334 *Life, Strength & Comfort,* to PRESERVE,
ENCREASS, CONFIRM, or RESTORE;
To make us ABLE Him to SERVE,
why ſhould we ask RICHES more?

Ob:

Ob. 335 Were GOD as Good, as you were
if He could, He would Relieve,
On's own, such Things, who to them
Yet we see such seldom grow
336 In Wealth, as wishes they would require
Hence then, we may Infer Conclude,
GOD either knows not their Desire,
or RICH He's not, or not GOOD.
Anſ. 337 This you may prove Covetous
takes Delight his Child to Grieve
The Knife, who will keep from him, rather
then permit him to Mischeive
338 Himself there-with. Even so the LORD,
knows Men often ask that Thing
Through Ignorance, which like a Cord,
would Destruction on them bring
339 If granted, which they're best without.
But each thing which they do need,
He them allows, without all Doubt
yea, what e'er can do them Good.
XV. *The Mercy of God.* 340 But Oh! GOD's Almighty
Matchless, Constant, True, and Free,
Stupendious, Precious, Mercy which
never enough admir'd can be
Evidence. 341 In sending forth His ONLY ONE
Most DUTYFUL and PRECIOUS
SWEET, LOVELY, & most LOVELY SON
DEAR, WELBELOV'D, and GRACIOUS.
342 A SON His PERSON to Represent
as His Express IMAGE TRUE.
And Consequently us Redeeming
to yeild to Him HONOUR DUE.

343 A SON, so Matchless, as that he
nor could, nor can equal have:
A SON, who could not, yet could die,
GREET CREATOR laid in Grave!
344 A SON, who had most dreadful Foes,
And whose Strength Men thought was small;
A SON, who Grapled with all those,
yea, and overcame them all. (*Devils,*
345 A SON, 'gainst whom *Jewes, Gentiles,*
JUSTICE and INJUSTICE great,
Conspir'd: So that Oppress with Evils,
He great CLODS OF BLOOD DID SWEAT.
346 A SON, who bound with Cords of *Death,*
all these Bonds in Peices brake:
A SON, who under's FATHER's Wrath,
Cry'd, *Why dost thou me Forsake?* [low,
347 A SON, whom Death and Grave brought
yea, so *Low* as out of Sight:
Who yet did both these overthrow,
and again rose by His MIGHT.
348 A SON, who spoil'd both Death & Grave,
and them both in Triumph Led:
A SON, who's ELECT all did Save,
and with His SALVATION Clade.
349 A SON, whom no Man did beget,
yet a Woman forth did bring!
A SON, whose BIRTH, was but of late,
yet from Everlasting KING.
350 A SON, who Miracles did ACT,
yet whiles HUNGRY, wanting Bread.
A SON, most LEARNEDLY who SPOKE,
yet was never taught to READ!

351 *A* SON, to help the Needy bent,
When he NOTHING had at all:
With Pinching POVERTY Content;
tho He was RICH LORD of All.
352 A SON, so Frugal to Command,
Fragments left gather'd to be:
Which He made with His Mighty Hand,
and again could Multiplie.
353 A SON, Sinless Infirmityes
who had, yet ALMIGTY POWR,
This SON made HEAVEN, EARTH, & SEAS,
tho (not meer) a CREATURE.
354 A SON, who might had all his Will,
yet most Humbly did He PRAY:
Whose Askings Men did not fulfil:
yet GOD never said Him NAY. (Hear,
355 A SON, whom's FATHER would not
when He Begged to be FREE:
Yet always had His *Father's* Ear, *Joh.* 11. 42
and most willing was to die, *Joh.* 10. 18
356 A SON, who'd greatest Ground of JOY
yet without all Worldly Mirth;
A SON, who did no Man annoy,
yet still TROUBLED while on EARTH.
357 A SON, who Man-Kind dearly LOV'D:
yet by most Men was DISPIS'D.
A SON, whom GOD Himself Approv'd;
yet by best Men too low PRIS'D.
358 A SON, who ft'll Obey'd His FATHER;
yet got He a REBELLS Due.
Then whom, Men Choise a Robber rather,
yet his LOVE to Men was true.

359 A SON, who was Resigned fully,
to His FATHERS Blessed WILL;
And thereunto Submitted wholly,
when in fear of greatest ill.
360 A SON, who evermore did WEEL;
yet endur'd His FATHERS Wrath.
A SON, who could no Passion feel;
yet did feel the Pangs of DEATH.
361 A SON, who all the World UPHOLDS:
yet to hang on CROSS was seen,
Who all things in His ARMS ENFOLDS,
Crucify'd two Theeves between.
362 A SON, tho FINIT, yet IMMENSE.
altho Prest with Sin, yet PURE.
A SON, who (tho free of OFFENCE,)
for OFFENCE did DEATH endure.
363 A SON, by Profligats Contemn'd:
Yet by Glorious Angels PRAIS'D.
A SON, by civil Judge Condemn'd:
yet to Judge the World RAIS'D.
364 In brief this Son both GOD and MAN,
all PERFECTIONs Blest, [that be
Well suteing, either NATURE] can
shew in the SUPREME DEGREE.
365 Yea what Perfections we Judge meet,
or yet needfull, for our AID:
Thi Blest Son has all such Compleat.
Here's GOD's *Matchless Love Display'd!*
366 Led and Conducted by the Hand,
of Unerring WISDOM bright!
All which, we clearly Understand,
through the Scriptures purest Light.

367 And all this only to Restore,
Stubborn, Self Destroying Foes,
From Death to Life; That Praise and Glory
might Redound to Him from those.
368 All *Bounty*, *Favour*, and *Compassion*,
Kindness, and *Good Will Divine*,
With *Pity*, and *Commiseration*,
here in MERCY's ARMS do shine.
369 He who gave such a Son to DIE,
and REDEEM us by His BLOOD,
Shall we fear that He will deny,
what small Thing can do us Good?
370 No. Since no Wise Man is so shallow,
granting Gold, Stones to Deny,
To Strain at Gnats and Camels swallow,
think you WISDOM's Fountain Dry?
371 No. Since our greatest MERCY hath
Admirably Flowed hence
To us ward: Let us yeeld to FAITH,
and not cheifly Credit SENSE.
372 For this is Satans Instrument,
wherewith now he Batters us;
GOD that into our Hearts hath sent,
to make us shun, what flatters us.
Ob. 373 Has JUSTICE so severly Sinn'd,
gainst our Sins, as saids above;
How then can MERCY, tho' most kind,
us Embrace in ARMS of LOVE?
374 For usually there is no Place,
for MERCY, after JUSTICE bright.
It seems here MERCY's Pleasant Face,
makes strict JUSTICE quite its Right.

Before

Anſ: 375 Before our Answer Run so clear,
as that each one may know what's
Might be said to this Question here.
First, Obſerv'd it must be, that
1 Obſerv: 376 Three Different Relatives
where a MEDIATOR stands
Two Parties at Debate and He,
who with each on equal Hands
377 As Friend to both, and Friendly make
those, who throw themselves between
Removes all Strife, wise measures takes,
that no Party LOSS Sustain.
2 378 Next none could MEDIATOR be,
save WHO freely took in Hand,
GOD's JUSTICE strict to Satisfie,
for Man's breaking His COMMAND.
379 Thirdly, He must be Strong, who would
UNDERGO, and OVERCOME,
What Vengeance, Spotless JUSTICE could
Call for, as the Sinners Doom.
380 Fourthly, Who (all Debates to Close)
e'en to Die, on would Consent,
His Death, (if not at's own Diſpoſe)
were an Unjuſt Puniſhment.
381 Fifthly, 'gainſt him who FREEDOM had,
Joined with GOODWILL & STRENGTH.
And NATURES Ty: There might be made
great Objections yet, at length
382 If in Him could be found a Spot,
either from BIRTH, LIFE, or DEATH,
Strict JUSTICE, for that only Blot,
would him bind to endleſs Wrath.

Ye

383 Thirdly, More, the MEDIATOR
who would give Himself to Die,
For Mans Assenting the CREATOR
must himself most worthy be,
384 Els whatsoever he could ACT,
or yet SUFFER for the Sin,
Could not Compense the Wicked FACT,
'gainst the Great ALMIGHTY done,
385 Full Satisfaction give could none,
for a Crime of such a highty,
Save He, who could as much Repose,
as GOD's Glory Equal might.
386 Seventhly, he must in WISDOM shine,
who could be the Agent here:
That he might know what would encline,
GOD, the Traitor to forbear.
387 What LOVE's Requir'd, no Man can tell,
nor no Angel can Declare:
Oh! what Perfections needs must dwell,
in this MEDIATOR Rare!
388 Lastly, tho all were clear'd above,
yet unless GOD were Content,
From the Fact Rebuff out of LOVE,
To Transfer the Punishment
389 And to accept of Payment made,
by another in his Roome:
Then all that is already said,
would indeed to nothing come.
390 Now to Apply, A MEDIATOR
to be proper in our Case,
GOD's SON knew, and that our CREATOR
would take such, in Sinners Place.

391 And that himself was Furnish'd WELL, or
with all such Perfections TRUE,
As GOD and Man might Reconcile,
and dear Friendship once renew.
392 That is to say, at's own Disposal,
SINLESS, yea, and INFINIT,
In WISDOM, POWER, and LOVE, to those,
whom Wrath was Provok'd to smite.
393 In HOLYNESS He did excead,
Purest Heavens, or Angels either;
His own LIFE He laid down, we Read,
whence his WILLINGNESS we gather.
394 And since he is GOD's only Son,
yea his FATHER's equal too,
Hence we are sure deny will none,
him most worthy to allow.
395 He therefore who did mankind love,
needs would MEDIATOR be,
And (all debates for to remove)
our base Nature take, and die.
396 He only could endure God's Wrath,
when strict Justice did him smite,
Then his best Sufferings, Blood, and Death,
were of value infinite.
397 And did pay up compleatly here,
all that Justice could require,
Which would have made his Elect dear
undergo eternal Fire.
398 In this Act what rare mercy shines,
and compassion in our GOD:
What flames of fervent love endines
Christ to undergo the load.

399 Of dreadfull Wrath, to Sinners due!
what perfections find we here.
Our Saviour cloathed with, who knew
and yet would all this endure!
400 Oh! how should this our Hearts enflame
with LOVE, and encreass our FAITH!
Since there is nothing we can name
needful, to save us from Wrath.
401 But what shines brighly in our Lord.
let us love, believe, repent,
Our Lives conform unto his Word
and in praiseing him be spent!
402 This Mediator Justice clears.
with him GOD the Father's pleas'd,
So each true convert mercy hears,
publish'd; and from Wrath is eas'd- (ance;
403 But not each Man: For Faith, Repent-
and Conversion with your Heart,
You must have: els you'l here that Sentance,
you Curst Ones from ME Depart. (shines,
The Answer in brief. 404 In brief, GOD's *Mercy* brightly
First, In that He is CONTENT
To Treat with Sinners. Next enclines
To Transfer the Punishment
405 From Rebells; and rests satisfy'd,
that a CAUTIONER should Pay.
Thirdly, The CAUTIONER did provide,
Fourthly, gave His Son to DIE.
406 Fifthly, A Son by Him BEGOT,
Sixthly, yea His only ONE.
Seventhly, A Son without a Spot,
Eighthly, His Equal in the Throne.
ninthly

407 Ninthly, And all this Undeserv'd,
Tenthly, For nothing TO BE ADMIR'D,
But for Poor Worms, OH HERE SHINETH MERCY BRIGHT!

408 Yea lastly MERCY, it was no doubt,
that moved the GOD Elected
Some: and gave GRACES which without
such had ever been REJECTED.

409 Thus JUSTICE did the SURETY bring,
whom dear LOVE to Men enclin'd.
To SUFFER: So that Objects fit
they might be of *mercy* kind.

XVI. *The power of Gods Spirit in general evidenced.*

410 That GOD Men's Hearts
which way doth Himself best please.
In *Laban, Pharaoh, Gerars* King,
Proofs are clear before our Eyes.

411 If so then when Men Sin,
GOD enclines their Hearts to ill,
Ans. Not so: But when He doth Permit
them their base Lusts to fulfill.

412 Hereby doth that GRACE keep back,
which He's bound to give to none;
His HOLYNESS that He may make
shine with JUSTICE from His Throne.

413 For Nothing pleases GOD but Good:
sometimes He frons, Couples Evil;
(As with these Examples Read)
Sometimes He permits the Devil.

414 (The two Foregoings He could lay)
for Blest ends, his Will to have,
As *Judas* his LORD to betray,
that His Elect

415 Now this vile Action (hopt had been,
had the Creature got such GRACE;
But MERCY then had ne're been seen,
Lost had been all *Adam's* Race.
416 GOD POSITIVELY doth indeed,
POWERFULY by might Divine,
And GRACIOUSLY Men's Hearts to Good,
IRRESISTIBLY Encline.
417 Not Force, but Willing doth him make,
PRIVATIVELY Man to Evil
GOD Hardens: when GRACE doth forsake,
him: and gives up to the Devil.
418 Who yet can no ways Force his Will,
But alluringly him Tempts:
And to make him his Lusts fulfill,
Proper Objects he presents.
419 These Man Corrupted, without GRACE,
[and which only Lust Subdues]
Concurs with still, like Horse in Race
Furiously he Lust Pursues.
420 So that conform to Scripture Test,
still to MERCY GOD Receives,
Whom He will only; All the Rest
to their Wicked Lusts He leaves.
Ob. 421 Oh! to with-hold GRACE, & yet ask
for what from this Tree must grow,
Were that Unjust and Cruel Task,
To Reap where we did not Sow.
Ans; 422 We know the Potter's not Unjust,
of the same Lump, tho he Frame,
One PLEASANT VESSEL, One that must
be in Secret Us'd, for Shame. For

423 For how can we in Reason say,
to His Works, GOD should have less
Right; then the POTTER to the Clay
all Men to have, do Confess.
Ob; 424 But no Man Justly can Suspect,
Yea, or Term the POTTER Cruel,
No VESSEL he with Pain Affects:
Now Ease is a Precious Jewel. [to Die,
I Anſ: 425 Thy Beast thou know'st has Pain
by it's Death yet, could'st thou gain
An Earl-dom; thou no Cruelty
would'st esteem it thus to Pain.
426 And this beside the Observation,
how that either Clay or Beast,
No Man can make in any Nation:
which of Rights is not the least.
427 But passeing this, the POTTERS forty
Gain; or Earl-dom, let's compare,
With GOD's *Transcendent Matchless Glory*,
Then the Worthyest Declare, [GRACE,
II Anſ: 428 Next that Men stand in need of
now to do what GOD Commands,
Was *Adam's* Fault, who by'd his Race
with such Strong and Doleful Bands.
Ob; 429 In this last Answer, you the blame
lay on *Adam*, why should I
Expos'd be then to Pain or Shame,
Since no Fault on me did ly?
I Anſ; 430 First *Adam* did you Represent,
had he stood: Then to receive
All due Rewards you'd been Content.
Why not when he turned Knave?

II Anſ: 431 Yes, next with Mercy not thought
That a Traitors Guilt Favours alike, with Subjects true
who did not Allegeance break.

III Anſ: 432 But lastly, Pray will you be plain,
one Man Name, of all Sin free,
Forced to Suffer Loss of Pain
then I shall Blame the choice. HIGH LORD,

433 Perhaps you'll mention CHRIST Our
He, a PERSON Innocent
Was Guilty made; When He Rebell'd,
and did Sinners represent. Isa: 53. 6

434 But neither GOD, nor Man, perforce
made him this Task Undergo:
But chcerfully, without all Forte Psa: 40. 7. 8.
this he did, as Scriptures show. Jo. 10. 17. 18.

435 For Infants, since the Scripture saith,
Damn'd are Unbelievers. When
Such Sav'd are, 'tis by Parents FAITH;
(or by means unknown to Men.)

436 As of their Parents different Parts,
Untill they can Reason use:
As some say, other some Departs
from this thought, and rather choose.

437 Here to affirm, the Powerful GRACE
of th' ALMIGHTY doth supply,
Their want; whose Mouth cannot Confess,
nor in Heart Believers be,

438 Through the Deficiency of AGE,
So that neither Parents FAITH,
Nor Sponsors, who for them Engage:
only GRACE this Vertue hath.

Some

439 Some think that GOD in Children plants
FAITH in ways to Men unknown;
And this GRACE to continue grants,
Untill Reason can be shown.

440 The Habit here is Understood
of FAITH, yea of every GRACE,
Bnt not the Act: As is made Good
Jerem. First, and the Fifth Verse.

441 I mean by Habit then, those Seeds
GOD in Infants Hearts doth Sow:
Whence afterwards such FRUIT proceeds,
as doth *Satan* overthrow.

442 And still thereafter by His MIGHT,
keeps them, through this FAITH alone,
Untill they get a Joyful Sight
of CHRIST, sitting on His Throne.

443 Yet in None Age, the Venom lyes
Lurking, till the Child Proceed
To Use his Reason, then it Flyes
Sin upon, without all Dread.

444 I mean by Nature. For where GRACE
doth appear, it SIN Subdues;
But Graceless ones, like Horse in Race,
Furiously their Lusts Pursues.

445 No marvel. Can the *Moor* his Skin
Change? Or *Leopard* his Spots?
Young *Serpent* Poison want within?
Or can *Corn* grow without Knots?

446 Can that which is Unclean, Produce
something, that's both PURE and CLEAN?
Can the same Spring, for Common Use,
Waters Salt and Fresh contain?

If

447 If so, then Man in Sin Conceiv'd,
can a Sinless Son beget
Meet (without CHRIST) to be Receiv'd
into a Blest Glorious STATE?
Ob: 448 Why not? One Blind beget a Child
That Sees; one Deaf, one that Hears?
Anſ; The Faculties are not Exil'd;
Seed still Natural Vertue bears,
449 For want of Sight or Hearing either,
Man's Seed no ways doth Affect.
His Soul with Luſt Corrupted, rather
Doth his Progeny Infect.
450 And render hateful in the Eye
Of a PURE and HOLY LORD;
Who the leaſt Blot doth clearly Spy,
which doth make the Wretch Abhor'd,
451 In His Bleſt Sight. For were't not ſo
CHRISTS *Love* ſhould not ſhine ſo bright
To Men ward; but that I could ſhow
ſome Degrees, wherein he might
452 Have Rais'd it higher: Which is falſe,
this Exceeds the higheſt WIT,
Of either Man, or Angels; elſe
They'd not ſo Admir'd at it.
Ob: 453 Proceed I Pray, ſhew that Degree.
Anſ: CHRIST's great *Love* it doth advance,
That He was Born, for Men to Die,
ſome to Save: who yet Perchance
454 Might have been Bleſt without his Aid:
for ſuch, from Corruption free,
Might in a Spotleſs State have ſtay'd.
So CHRIST needed not to Die, But

455 But our Cafe from this differs far,
How doth it CHRIST's LOVE advance,
To the higheſt Pitch! For loſt we were,
and cou'd noways ſay perchance,
456 If he diſown us, we are gone,
ſadly preſt with Sin and Luſt,
Of us there's not ſo much as one
but without him Periſh muſt.
457 Now doth not this advance his Love,
highly, that in ſuch a Strait,
He frees us, when we cannot move,
to Shun dangers hugely great:
458 Far more, then if he had aſſiſted
us, who could our ſelves have free'd
At the long run; had we but liſted,
altho not by him ſupply'd.
459 OH Matchleſs LOVE on Rebels kith'd!
in moſt dolefull plight, while lying,
Head, Hands, and Feet, (as 'twere) all ty'd,
yet ſo wretched, as not crying
460 For help, in ſuch a dreadfull danger;
which tho fought, yet no Relief,
Could be obtain'd From Friend or Stranger;
tho condoleing our miſchief.
461 Angels amas'd, not knowing how
to yeild any help: and Devils,
Jearing; as if they'd ſeen men Now
ſwallow'd up of dreadfull Evils.
462 Then, then, Oh then, did GOD appear
wondring, that none could be found,
To interceed for them, who neer
were with Miſerys to be drown'd!

Oh

463 Oh then Salvation brought his Arms
in a most stupendous way,
To free his Elect from all Harm,
But my muse here thou must stay.
IV Ans. 464 To what's said, add, perhaps thou
Money on thy Neighbours Band,
Who had so prodigally Spent,
that he nothing could command,
465 To pay: couldst thou not justly throw,
him in Prison sure to ly,
Till he the clear'd: tho thou dost Know,
that he nothing had to pay.
466 I do not ask, what here thou wouldst
do, or not, in such a Case;
But only if thou justly couldst
thus a Prodigal disgrace.
467 To Adam this do thou apply,
whom GOD Just and Holy made,
(And to his seed: The Reasons why,
heretofore are lately said)
468 Who yet did wilfully Transgress
a command so PLEASANT, SWEET,
And EASY, as we must confess,
them to scourge therefore, was meet.
469 Now here altho that Adam's folly
strictly ty'd himself and Race,
To Wrath, yet could not GOD most holy,
thus be ty'd to give them Grace.
470 Then if he any Favour grant,
this from his free Grace doth flow:
If he withhold, then must we want,
that pure Justice he might show.

But

471 But for our Comfort we do know;
no Good Thing He will Deny;
To those who Patiently endure,
and upon Him Daily Cry:
472 Fervently, Humbly, and in FAITH;
for such GRACES as Decore
The Soul; and renders him, that hath
These GIFTS, Happy evermore.
Ob: 473 What likes not GOD, cannot fall out;
His Word says, He takes not Pleasure
In Wicked's Death, Thus Hells shut out.
Answer this when you have leasure. [take
Ans: 474 The LORD in wicked's Death could
no less Pleasure, as all know;
Then in CHRISTS: whom He yet did make
DEATH for our Sins Undergo. [please;
475 Now tho CHRIST's Death did not Him
yet His own great GLORY bright,
And Elects FREEDOM, which He sees.
Springing hence, gives Him Delight.
476 So tho it Pleases Him no ways,
Wicked Wretches to Torment:
Yet with the bright and Glorious Rayes,
of Pure JUSTICE He's Content;
477 Which shines through this: So that this way
a Right Judgement we may make,
In Wicked's Deaths, how our GOD may,
or may not: great Pleasure take.
478 Another Answer give I might,
GOD doth as a Loveing FATHER,
In such Men's Death take no Delight,
but in their CONVERSION rather.

Queſt; 479 But when ſuch Perſons will not
Is GOD weel Content that they
In Hell therefore ſhould always Burn?
Anſ: Not in their Sad Grief I ſay:
480 But yet when they are Damn'd therefore,
Then it may be ſafely ſaid;
He's weel Pleas'd, that thereby the Glore
of His JUSTICE, be Diſplay'd.
Ob: 481 Think not I'le be ſo far Deceiv'd,
to Judge ſome, not all, Elect;
Since GOD will all Men to be SAV'D,
therefore He doth none Reject. (we
I *Anſ*: 482 If by WILL, here Conclude ſhall
He Exhorts: This with the Text
Agrees; Bnt who thinks a Decree
ſo Paſt, he's a Fool. But next, (Men,
II *Anſ*; 483 By ALL, are meant all kinds of
but not all Men of each kind:
For were His Will ſo general, then
JUSTICE could no Object find.
Ob; 484 Bnt yet again here ſome Men ſays,
GOD's Will is not Abſolute;
But Hypothetical always,
Reaching thoſe who're Reſolute,
485 And Prudent, in Improveing Means.
Anſ: Were it ſo, then we might Offer,
To Plead with *Paul*, whoſe word mantains,
that none makes himſelf to Differ. 1 *Cor*: 4.7.
486 Of all Men, if the State were one,
Circumſtance the ſame always:
If more then all, thou could'ſt alone,
Love GOD: thou ſhould'ſt Merit Praiſe.

487 But this Implys a Contradiction
for if only thou could'ſt LOVE
GOD more then all; would not that Fiction,
difference of Enduements prove?
488 Were the ſame Nat'ral Conſtitution
given to all, and Inclination,
Of GRACE the ſame Aids: From Perdition,
the ſame Freedom, from Temptation.
489 All Minds made Bright and Clear alike,
their true Gain, or Loſs to ſee;
All Wills moſt Equally to ſtrick,
Or to Ceaſe, as Equally:
490 Then ſurely the ſame Means, and Ends,
Uſe, and Purſue, ſhould each one,
Not ſo now: but GOD Grace down ſends,
which few gets; Deſerv'd by none.
491 And yet Deny'd to none at all,
in True FAITH who Begs the ſame,
Therefore if any Periſh ſhall;
he himſelf may juſtly blame.
492 For without FAITH no Man needs be,
who to ask it, GRACE has got,
We're Bank-Rupts all: hence GOD is free
ſome Hearts to encline; ſome not.
493 And therefore if thou differ from
ill Men; This thou ſhould'ſt Refer
To GOD; and praiſe Him, who doth ſome
to all other Men Prefer.
494 All that thou haſt, thou haſt receiv'd.
Hence to GOD thou oweſt all:
All Men who now will's to be Sav'd.
All Kinds: of each kind, not all.

495 Unless thou'l say, by Exhortation,
thus indeed all Men wills he
Be Blest, in every Age and Nation:
Only some, by firm Decree.
Ob: 496 Motives, whos' Effects are Variable,
(such as PROMISES or THREATS,)
Sutes not Decrees Unalterable:
where Decre'd Reward He gets, (here,
Ans: 497 How every He Carry. I Answer
as the End is Certain still,
So He, (the Decree's no less sure)
the Way thither Walk in Will.
Ob: 498 GOD sure will Save His own Elect,
thou says and not one beside:
Strong is the Cord, none can Reject
LIFE, who thereto thus are Ty'd.
499 Let's Live as Leudly as we Please,
we's be Happy, if Elect;
If not, tho always on our Knees
Praying, GOD will us Reject.
Ans: 500 I Answer, first, this Inference;
is a perfect Contradiction,
Next, in this Childish Consequence,
shines a most Imprudent Fiction.
501 Doth it not Contradict to think,
if this Line to Morrow be
Legible, tho I with Ink
Blot it clear; you may it See,
502 And Read? It's Folly next is clear,
(Tryal on thy Body give,
As far more Base) if Nineteen Year,
GOD knows surely I shall LIVE, My

503 My Body, tho Meat, Drink, and Sleep,
that long Time ſhould want alway
So long; I ſurely LIFE ſhall keep:
Thus the Husbandman might ſay,
504 If GOD knows my next Crop of Corn,
all my Barns ſhall Largely fill,
Tho neither Labour'd for, nor Shorn,
they's be ſurely brought theretill.
505 More it ay future, was this book
Jnſt now by thee ſhould be ſeen;
Had'ſt thou not pleas'd thereon to look,
Future had not future been.
506 Juſt ſo whither you's be Damn'd or Sav'd
from ETERNITY, ſome one
Of theſe, muſt Future be Conceiv'd;
ſure that could be made by none,
507 Not to be Future: elſe be ſure,
Contradictions ſhould agree:
But none can willing be to Hear,
ſuch a Monſt'rous Horr'd Lie.
508 And ſo Abſur'd. Think not this ſtrange,
what with us Contingent are,
With GOD are Certain, cannot Change:
He Sees all Things very far.
509 So thy Caſe through His firm Decree,
is moſt Certain in His Sight:
But yet Contingent ſtill with thee,
for thy Eye is not ſo Bright.
510 Juſt as Contingent as ſome while
Paſt, it was this Book to ſee;
From which till now (Fates to beguile)
thou might'ſt have keept off thine Eye.

Which

511 Which had'ſt thou done, and yet ſuppoſe,
Future, that thou ſhould'ſt it ſee,
That Moment, wherein thou didſt Cloſe
Firm, againſt the ſame, thine Eye.

512 Here Future, and not Future both,
ſhould in one Reſpect be True:
But ſuch a Thought all Men would Loath,
therefore I'le it not Perſue.

513 Thy Body thus thou wilt not Try,
Since thou know'ſt if thou Neglect,
The Means, GOD will the End Deny:
Sp'ritual Danger more Suſpect.

514 As GOD the End hath Foreordain'd,
So the Means which Leads to this,
If thy Sp'rit be with GRACE Suſtain'd,
GLORY then thou ſhalt not miſs.

515 But Paſſing this, myſterious Theme;
let's, (as we in Courſe Proceed)
Spy all Perfections in his Name,
Still Promoting here our Good. (hearts to *Love*

XVII *The Efficacious motions of Gods Sp'rit in particular.*

516 Now that *God* moves our Himſelf, we may then Affirm,
When all our Actions clearly prove
Our Obedience to be firm. (hearts

Evidences.

517 For ſuch may know the *Lord* their
Doth to LOVE Himſelf Encline;
Who ſtill from all known Sin Departs,
and holds on in Paths Divine. [tends

518 Both CHRIST's, and Nature's Doctrine,
This way, as we ſee moſt Clear:
For no Man willingly Offends
Such, as He Affecteth *Dear*.

On

519 On thoſe, who out of LOVE Obey,
GOD beſtows each GRACE indeed;
From ſuch, whom He Sincere doth Spy,
Nothing He with-holds, that's Good.
Ob: 520 If GOD, our Hearts Himſelf to Love
[As we find Alledged here]
So IRRESISTIBLY did Move:
Him ſo Trueiy we would Fear;
521 As that we would Him not Offend,
in the leaſt: But that we ſee
Is falſe; ſuch Motions to Pretend,
cannot weel with TRUTH Agree. [clipt,
Anſ: 522 Like Liveing Birdes, whoſe Wings are
The moſt Holy are indeed:
But ſuch in Sin as never Slipt,
from Fall'n Man could not Proceed.
523 So that unleſs the LORD ſhould cauſe,
Contradictions to Agree,
By Corrupt Man, GOD's Holy Laws,
keept Exactly cannot be.
524 For ſure no Man the Bird that's Dead,
can ſtir up to Flee at all.
The Liveing Bird will ſhew 'tis Dread:
tho 'tis Flight'rings be but ſmall.
425 So Liveing, ſmalleſt Sins thou'lt Hate;
but if Dead in Sin, then thou
Wilt only ſhun Sins that are Great,
and in ſmall thy ſelf allow.
526 By Favours ſome, ſome by Afflictions,
Him as Fervently to LOVE,
As can be [without Contradictions
could be True] he here doth move.

That

XVIII *The* 527 That GOD's *Eternal* hence I [gather
Eternity Since he is in all respects [FATHER
of God. MOST PERFECT, NECESSAR, &
I *Evid.* Of all, CHANGES NOT, DIRECTS
ente. 528 All Things, FILLS all, DEPENDS on
Doth the course of NATURE CHANGE [none
When 't pleases Him, PERFORMS alone
His Rare MIRACLES so Strange.
529 Among all which, this of Dear LOVE,
Sparkling bright in His SON's BLOOD,
Here in the Highest ORB doth move,
In Pursuance of Our GOOD. [grant,
II *Evidt* 530 Yea, One ETERNAL we must
to Make all Things else Exist,
Or they must all Beginning want;
which our Reason doth Resist. [Term
I *Ob:* 531 ETERNAL since the LORD you
Why may not the World be so?
Since by one such, comes no less Harm,
then you can suppose by Two! [DENT,
I *Ans:* 532 All that's ETERNAL, INDEPEN-
UNCHANGEABLE, and NECESSAR,
Must be: Have every way Transcendent,
GLORE: Yea PERFECT but Compare.
533 We must for Instance, something Touch,
(all to treat much Time would spend)
Then INDEPENDENT's one Thing, which
What's ETERNAL doth attend,
534 The World if't INDEPENDENT be,
each Part of it must be so:
First, this is false; *No Man* we see
can without DEPENDENCE go. Yea

535 Yea, Parts to have's, a great Defect,
one Part Changeing, whole doth Change:
What Parts Remov'd, we might Reflect,
NECESSAR to Call't, were Strange:
536 Or PERFECT, or without COMPARE,
Or all GLORIOUS to be;
Thus what wants one PERFECTION Rare,
ſure ETERNAL cannot be. [Eſſence,
II *Anſ*: 537 Had Earth had an ETERNAL
This *Terraquious* Glob hade Gain'd
Strict Roundneſs long ſince; no Excreſſence,
Hills, or Mountains here contain'd,
538 Had been: which Clear to all appears,
Since great Storms have Leſſen'd theſe,
One Sand at leaſt, each Thonſand Years:
Heuce now let's our Reck'ning raiſe.
539 Suppoſe whole EARTH compos'd of Sand,
that great Summ ſhould FINIT be:
Whereas ETERNAL Ages Land,
ſtill in INFINIT we ſee.
540 So this Proves True what we have ſaid,
ſince of Years ſome Millions paſt,
All lofty Mountains ſhould have laid
low: their Topes In Valleyes caſt.
541 And equal'd all, as is declared:
but big Mountains lets us ſee
Earth, with Eternity compar'd,
of ſhort ſtanding needs muſt be. (not ſtop)
III *Anſ*: 542 Since Stones, (where Tilage doth
dayly grow, (as we're inform'd,)
ETERNITY long ſince (I hope)
whole EARTH into Stone Transform'd.

543 Had turn'd: Had ſuch ETERNAL been
this is falſe: Here we Conclude
Nothing ETERNAL could be ſeen,
Save GOD; who is only GOOD.

Reply 544 Suppoſeing that Report were True,
it would follow thereupon,
That Stones ETERNALY ſtill grew,
not that EARTH were turn'd to Stone.

545 Which Probably might likewiſe Grow,
(as Reaſon ſhews) ETERNALY:
Hence no Proof can you bring I know,
EARTH in Stone Transform'd to be.

Anſwer to the Reply. 546 Enough here willingly you grant,
Stones which evermore did grow,
Of INFINIT ſhould nothing want,
Cleareſt Reaſon this doth ſhow.

547 But nothing like this, here we ſee:
I do ſurely gather hence,
Nothing could Grow ETERNALY;
as the Cleareſt Conſequence.

548 For whatſoever doth Dayly Grow,
ſure has a Beginning had;
As this one Inſtance here doth ſhow,
which is all needs here be ſaid. (Name,

IV *Anſ*: 549 What Merits an ETERNAL
is ſo NECESSAR we know,
As Nothing elſe without the ſame,
Could Exiſt: ABOVE, BELOW.

550 But now ſuppoſe this World intire,
ſtill in Nothings Lap had ſtay'd,
Ten Thouſand ſuch our GOD could ſure,
with great GLORY have Array'd.

This

551 This ſhews the World cannot be thought,
Needful ſo as you Record;
Whereas there's nothing could be brought
to Exiſt, without the LORD.

V *Anſ*: 552 That One ETERNAL'S Neceſſar,
as ſaid is, I can make out:
That not ſo needful Two ſuch are,
all Men have juſt Cauſe to doubt.

553 One's needful, for without One ſuch
Nothing had Exiſted here:
But who can give a Reaſon; which
Two as needful makes Appear.

II *Ob*: 554 As ſaid's above, no Proof you ſhow,
to make good what here you ſay,
Since all things might, both High and Low,
in their Kinds have Laſted ay.

I *Anſ*: 555 You wave firſt, what you cannot clear
Two or more ETERNALS Bright,
As needful as One doth Appear,
to make all Things come to Light.

II *Anſ*: 556 ETERNAL had the World been,
[as you did already hear]
No new Invention could be ſeen;
and yet Dayly ſuch appear.

557 You know ETERNAL Ages might,
new Inventions all have ſhown:
If ſo, then why could no Man light
ſuch upon, and made them known.

558 Of Years Ten Thouſand Millions Paſt;
ſince ETERNITY had Run
No ſhorter Race, then now at laſt,
you'l Confeſs that it has done?

(been,
III Anſ. 559 Yea, had all Things ETERNAL
Men then had been INFINIT
Ih Number: yet you might have ſeen,
Hands more Numerous and Feet;
560 Which is abſurd, For ſuch a Sum
as doth infinite exceed.
Would in our thoughts (if it ſhould come)
ſure a contradiction breed. ſconſeſt,
III. Ob. 561 ETERNAL ſince the LORD's
then the World eternally,
Has ſtill endur'd: The Agent beſt,
has produced certainlie;
562 The beſt Effect how ſoon he could:
nothing better then his Glore,
Proceeding from his Works: this would,
have engadg'd him evermore,
563 Even from ETERNITY to act,
if he have ETERNAL been:
The World then as we lately ſpake,
has been everlaſting ſeen. (DOM, He
564 Nor GOODNESS, POW'R, nor WIS-
wanted, to bring this about;
The World then from Eternity,
has exiſted paſt all doubt. (which
Anſ. 565 'Tis True there's no PERFECTION,
any way deſire we can,
Wherein he's not exceeding Rich:
no Defect lies in him then.
566 If cleareſt Reaſon only could
'TERNAL CREATURE conceive;
All that you do Affirm I ſhould,
as undoubted TRUTH receive. But

569 But Cre'ture that's ETERNAL, such,
a bright Contradiction shows:
As Cre'ture that's CREATOR, which
is impossible all knows.
568 For if this Way you'l speak your Mind,
Creature no Time created,
A contradiction you will find,
in your Words most clearly stated.
569 So that you see the whole Defect,
from the Creature doth flow;
Whose impotence doth still reject,
thus ETERNAL for to grow.

XXI *The immutability of God.* I *Evid.* II *Evid.* II *ence.*

570. That GOD's unchangeable, his Word shews us, if we do attend,
He changes not, to whom the LORD once loves, he loves without End.
571 Upon King *David* let him cast,
his Divine and Heavenly Love;
Adultry join'd with Murther fast,
shall not once the same remove. (*Paul*

Evi. III 572 GOD's Church tho' persecute by
makes him not by GOD neglected.
A King with some Beasts spar'd by *Saul*
makes him presently rejected.
573 As he before the Child be born,
doth him either LOVE or HATE,
So, whether Prosp'rous, or forlorn,
he thereafter doth him treat.

IV *Evid.* *ence.* 574 Tho *Jacob* he loves dearly still,
him he tryfts with many Troubles;
Esaw he lets his lusts fulfill,
yea rich Comforts on him doubles. The

575 The only Ground of Difference here,
is his Free WILL, and *DECREE*.
From which it clearly doth appear,
Him IMMUTABLE to be.
V *Evid.* 576 Thus tho that *Peter* CHRIST deny,
through a SAVIOR he's restor'd;
Let *Nadab* and *Abihu* try
Strange Fire; with fire they're devour'd.
577 Compare these Crimes as they do seem,
Reason sure will think it strange,
More light the former to esteem.
But thoughts Divine do not change.
578 He's Mercifull to whom he will,
tho' most guilty as we see.
To others Just, which shews us still,
GOD immutable to be.
VI. *Evi.* 579 *Manasseh*, tho his crimes exceed,
yet found Mercy for a Call.
Ahithophel his fault indeed,
here compar'd will seem but small.
580 Sweet Mercy this Man overleaps,
and in Justice Hands him throws:
Manasseh through free Love escapes,
GOD unchangeable this shows.
Ob. 581 Immutable he cannot be,
who repents that Man he made. *Gen.* 6: 6.
Ans. In our Terms discourseth he
to instruct us, by what's said;
582 Of his Heart, the Alienation
from Men, for their wickedness:
Which seems to make some alteration
in him, when there's nothing less.

He

583 He only towards Fooliſh Men,
ſtill behaves juſt like to one,
That's ſtrictly penitent: But then,
he'll his purpoſe change for none. (ſo,

XX *The Im-* 584 Since all things are upholden
menſity I do fairly gather hence,
of God. That they their Preſervation ow,
Evidences. to ſome one, who is *Immenſe.*

Ob: 585 What's INFINIT, or yet IMMENSE,
muſt compleatly fill all ſpace:
Were GOD ſo, it would follow hence,
that here nothing could have Place,
586 Beſides Himſelf; But now we ſee
this to be moſt falſe. Therefore,
(Since Thouſand other Things there be)
GOD can be IMMENSE no more.

Anſ. 587 If GOD did Corporally Space fill,
ſome ground were for ſuch Pretence,
Againſt more Bodys: And yet ſtill
there might Sp'rits be, tho IMMENSE.
588 The firmeſt Body e're was ſeen,
[even altho of Iron or Braſs].
Cannot a Sp'rit ſtop or Detain,
that it there through ſhould not Paſs:
589 *As* ſoon as through the Air moſt Pure.
therefore hence we know 'tis fit,
For to Conclude GOD doth endure
ſtill IMMFNSE and INFINIT.

XXI *The in-* 590 From clear impoſſibility,
dependency Of a Cre'ture ſelf upholding,
of God. In INDEPENDENT Arms I ſpy,
1 Evidence. All things elſe the LORD enfolding

If

Evid. 591 If GOD were a *Dependent* Being
enced, Surely there should be some One,
On whom He still *Depended*; seing
Satisfaction give can none,
592 How He could otherways DEPEND.
But, again this Leads us to,
The Spring Head; Unless without End
Wand'ring, we will ever go.
Ob: 593 GOD's Glory, and Himself are One:
on His Works, Depends His Glore,
It followes hence, that he alone
INDEPENDENT is no more.
Anſ: 494 GOD's GLORY and Himself are One,
HIS ESSENTIALL GLORE I say;
But this *De*pendeth upon none,
So He's INDEPENDENT ay.
595 His GLORE DECLARATIVE we know,
is by Creatures Encreaſt,
'Tis not His ESSENCE: but doth ſhow,
what PERFECTIONS are expreſt.
596 *Power, Wiſdom, Goodneſs, Juſtice Pure,*
TRUTH and HOLINESS ſo Fair,
Ay while the World doth endure,
theſe His GLORY will Declare.
597 Now ſuch Depends upon His ACTS:
But His ESSENCE evermore,
Is INDEPENDENT, and ſo makes
Good, that Truth was ſaid before.
598 But to endeavour to Explain,
all the LORD's PERFECTIONS Rare,
Were both Impoſſible and Vain,
ſince that INFINITE they are;

He

599 Who can by Searching ſtrict, find out,
to PERFECTION; GOD Himſelf?
Then HELL: what canſt thou Deeper Doubt?
Higher, yea then HEAVEN it ſelf!
600 Far Broader, then the Spacious SEA:
Longer, then the EARTH; or LAND:
All His moſt Bleſt PERFECTIONS be!
theſe make us, Admireing, ſtand!
601 For like as Children, in the Womb,
ſee no Pleaſures in this EARTH;
No more, then who are laid in Tomb:
Nor can we ſee GOD till DEATH.
602 In few Words, REASON us Directs,
GOD muſt needs moſt PERFECT be;
As we could wiſh in all RESPECTS:
Elſe GOD ſure He could not be.
603 For Granting Him to be moſt RICH,
in PERFECTIONS, yet could Men
Imagine ſome PERFECTION, which
ſome Degree he fail'd in: Then,
604 Hence Certainly we could Conceive,
then GOD; ſome more PERFECT One,
Even he; who that Degree might have:
Bnt GOD ſure Exceed can none:
605 Elſe GOD he were not. Whence 'tis clear
GOD's moſt PERFECT, both in ACT;
And in CONCEPTION: which proves here
all True of Him, that we Spake.

The End of the Second Part.

GOD's Glorious Perfections shining in CHRIST

PART THIRD.

1 NOW these PERFECTIONS Admirable
which we see in GOD do shine,
EFFECTS they should have Answerable
in Men, who have Souls DIVINE.
2 Is GOD so LOVEING? let us move,
quickly Foreward, that we may,
SEE, KNOW, DESIRE, ENJOY, and LOVE,
that so LOVEING OBJECT ay.
3 And be Refreshed with the Beams,
of His COUNTENANCE so bright.
More Pleasant far, then now it seems:
and therein let's take Delight.
4 And as to all, He KINDNESS showes;
So should, in like manner, we
Assist Sincerly FRIENDS, and FOES,
tho not all in one Degree.
5 Since SOULS and BODYES both Partake,
of His KINDNESS, this should move,
Us of His GLORY Tools to make,
both these: Meerly out of LOVE.
6 Hath he the Foreskin of our Hearts;
Circumcised to Affect
Himself; let us strive for our Parts
not to fail here, through Neglect.
7 But Beg the encreass of this GRACE
Dayly, so, as by the same
Our Sinful Lusts Consum'd: in Place
of these, DIVINE LOVE may Flame.

Then

8 Then we's be Bleſt, and Happy ay;
and upon the other Hand:
The Beauty of this OBJECT, may
make's Aſhamed for to ſtand
9 Adviſeing, whither our baſe Hearts,
(which ſome Objects ſeeming Fair
Can warm,) can yet Reſiſt theſe Darts:
ſharpn'd with PERFECTIONS Rare.
10 Of ſeeming Fair, why do I Speak?
our baſe Hearts are not ſo Nice,
For Hot with Luſts, they'l ſometimes Reek,
GOD ward, while they are, like Ice.
11 Ah! Then, ſince Luſts and Flatt'ring glanſes
of fraſl Beauty, can encline
Our Hearts: far rather let ſuch Lances,
Peirce them deep, with Flames DIVINE.
12 Now to proceed, GOD's POW'R ſhould cauſe
us, to Reſt our ſelves Secure,
Under His Wings: and all His LAWES
Humbly to Obſerve, with Fear. (LOVE,
13 Since He's our SOVERAIGN: JUSTICE,
GRATITUDE, and REV'RENCE Great,
Should make's endeavour to Remove
from us, all Things He doth Hate.
14 Since of a Sparrow, or Heads Hair,
Word, and Reaſon Teach, the Fall
Without His PROVIDENCE, no where
on EARTH, happen can at all.
15 This RAREST WISDOM ſhould Conſtrain
CHANCE, MISCHANCE, or FORTOUNS
Us to Evite: as Words moſt Vain, (name,
Thoughts ſo Childiſh, ſhould us ſhame.

16 For us, we ſtill ſhould think it fitt,
with moſt Cheerful Confidence.
All that belongs us, to Committ
to Unerring PROVIDENCE.
17 All Comprehending KNOWLEDGE might,
make us with Bleſt *Paul* to Cry, (*Hight,*
Oh! The great Length, Breadth, Depth, and
of this KNOWLEDGE Rich! whereby (things
18 GOD, all PAST, PRESENT, FUTURE
GREAT, SMALL, NECESSAR, HIGH, LOW,
Yea, or CONTINGENT, which GRIEF brings,
or yet COMFORT, weel doth know.
19 He knows our Age, He knows our State,
what we Have, and what we Need:
Our Troubles all, both Small and Great;
what can do us Hurt, or Good.
20 He knows the Weakneſs of our GRACES,
our CORRUPTIONS He knows weel,
TEMPTATIONS which our Hearts Embraces,
PASSIONS alſo which we Feel.
21 Our Bodyes and our Spirits Frame,
what we LOVE, and what we LOATH,
What yeilds us Honour, what brings Shame,
Strength, & Weakneſs, He knows both (LOVE,
22 Add to His KNOWLEDGE; GOODNESS,
WISDOM, POWR, COMPASSION dear,
With's RICHES Great, theſe may Remove
Our Doubts. What need we to Fear?
23 Yea rather we, ſhould be, (then Doubt)
always ready with our Voice,
To Praiſe Him, our whole Lives through out.
Yea and evermore REJOICE. His

24 His GOODNESS ſhould make us ſtrive hard
as our Lot, Him to INHERIT;
Whom once enjoying, afterward
nothing ſhould Torment our Spirit.
25 Our Honey, tho' with Poiſon mixt;
(Comforts, Honours, Pleaſures, Wealth,)
Yet WISELY He Diſcerns betwixt,
what helps here, or hinders Health.
26 For Poiſon ſeems like Honey ſweet,
(here with we are oft Beguild)
This to with-hold He ſees moſt meet,
tho' it vex the Froward Child.
27 Yea, more the Pureſt Honey Cloyes,
(ſo Weak are our Stomachs here)
This makes the LORD keep back theſe Joyes:
which hereafter we ſhall bear.
28 So what would we be at beſide? [OURS]
[ALL THINGS (GOOD FOR US) MADE
What tho we want to nouriſh Pride,
ſome Senſe-Pleaſing Toyes, or Flowers?
29 Our ROYAL MASTER will not Fail,
[Nay nor with a Spareing Hand,]
To us all Good things for to deal;
Here our FAITH ſhould always Land.
30 GOD's GRACES only do Enrich us,
[for with us they ſtill abide]
But Worldly Pleaſures oft Bewitch us,
tho we Graſp; away they Slide.
31 The former Children ſhall Receive,
(herewith we ſhould be Content)
The Latter, Fools and Baſtards crave,
and gets: as Due Puniſhment. Theſe

32 These, WISDOM, POWER, GOODNESS,
joyntly should make Us conclude,
That GOD will make all Things that's here,
Work together for our GOOD.
33 Joyntly therefor, these Three should make
us, with Confidence to throw
SOULS, BODYES, ALL OURS, at a Stake
on HIM; to whom *All* we ow.
34 Since HE turns Men's Hearts as HE will,
this should teach Us to present
Our Hearts to HIM: And beg HIM still
them to make Obedient.
35 *Temtations*, *Straits*, or *Wants*, to doubt
should not make us; who profess;
GOD can and will both bring us out
of all Troubles and Distress.
36 And Graciously for us provide
Food, while Famine plagues the Land;
Our Doubts clear, us in Dangers hide:
His Will make us understand.
37 Our Persons, and Performance mean
accept, and our Sins pass by;
Our FAITH encreas, LOVE entertain:
and still hear us when we cry.
38 His POWER & WISDOM showes HE can
and His GOODNESS that He will,
Defend, Direct, Maintain that Man;
who Trusts, and Obeyes Him still.
39 Is our blest GOD so Highly RICH?
this should make us Confident
We shall not want the least Thing, which
to our Hearts may give Content.

40 Have we a LORD so HONURABLE?
this should set our Minds at Rest;
To Men tho' we seem DESPICABLE:
with High Honour We's be Blest.

41 Since secret are all GOD's DECREES
let not These our Minds perplex:
For all such Persons all he sees
dutiful, He still Protects.

42 If Humbly, Fervently, to pray,
yea and oft, GOD give thee Grace;
Hence certainly conclude thou may:
He'll show thee His Gracious Face.

43 Ask, Seek, and Knock: receive and find
thou shalt; and free Passage have;
With GOD's DECREES vex not thy Mind:
for whom He Decree'd to save;

44 Still GRACE He gives Them to repent,
turn from Sin, believe and pray;
No Precept slight. Thy Life if spent
this Way, thou's be blest for ay.

45 But if this Course thou wilt not take,
but thy weight most madly cast,
On GOD's DECREES; This will thee make
sadly to REPENT at last.

46 Oh! These Pious MEDITATIONS!
how Refreshing, Sweet, and Dear,
What Soul Cheering CONSOLATIONS,
might such yeild us Liveing here?

47 We told His GOODNESS Reaches all
Things in HEAVEN, EARTH and SEAS,
Tho none obliedg'd as Rational,
none, but such, do Him Displease. For

48 For all Things else, keep the same PATH
wherein He trains His Elect first;
Save Angels some, and Man who hath
Griev'd him oft, who made them Blest.
49 His JUSTICE should make us flee Sin,
HOLYNESSES Beauty Clear,
Should Ravish, Draw, and keep us in
Paths so Blest, while we live here.
50 These two should surely make us keep,
and in Paths Lead of Repentance,
LONG SUFFERING PATIENCE doth not
ay when not's fulfill'd the Sentence.
51 His PATIENCE should make us forsake,
our Mad Passion, when we Speak:
His Calm, Sweet Spirit should us make,
Quitet, Humble, Lowly, Meek.
52 Herein sure His Example Blest,
should Engage us to keep free
From Hatred, Malice, Envy, Thrift
after all Revenge, as he.
53 Man wrongs us, he's GOD's Instrument,
(Justly this our Sins Procure)
CHRIST Sins not. Meekly He's content
for us hard Things to endure.
54 With Cursed Railing; We should Count
His Command, Example Wise:
And Price he puts thereon to mount,
this GRACE highly in our Eyes.
55 That Specially in HOLYNESS,
we should imitate thee, Lord, *Levit.* 11. 44.
There's a Commandement expresse, 19. 2. 20. 7.
oft times mention'd in the word. 1. Pet. 1. 15.

But

56 But Oh! when we ourselves Compare,
with our Thrice MOST HOLY LORD,
We must ingenuously Declare,
We Deserve to be Abhor'd,
57 And will be so: Unless we be
griev'd for Sin, and turn at Last.
Ob: But surely this we may well do,
after some more Time is Past.
58 For such Sins Chiefly as are small.
Ans: Four ways wrong I find you here.
First, What if GOD to Count you Call,
while Love to some Sins you bear,
59 Sad Vengeance then endure you will.
Next you Speak, as if for Sin;
You could Repent at Pleasure still.
But GOD this GRACE must begin.
60 Thirdly, you speak of some Sins, so
as not calling to repent:
But sad Doom bydes Men careless, who
breaks the least Commandement. *Matt:* 5. 19.
61 But lastly, granting what you say,
would you count that Pilot wise?
To stop a leak who would delay
meerly, because that he spyes
62 It through a narrow Bore to run,
which He'll pump with litle Trouble
He thinks; long after 'tis begun.
His Pains thus doth He not Double?
63 Such is your Case, when you delay
to repent; altho' you knew,
Both that your Life with you would fly,
and that you could it renue.

64 Yet to your Self you Multiply
grief: if so be GOD be Just;
When to do that, you wilfully,
do delay which do you must.
65 For unrepented Sins will grow,
(as in Ship, the Waters do,)
Till Seas of Wrath you overflow,
Sink, and drown, in Misery.
66 Then you the Second Death must dy,
and yet live, and ever mourn;
When you in easeless Flames do fry:
but I to my Subject turn.
67 His TRUTH from all Deceit should clear,
us, and make us Have the same:
His Word take for our Warrand here;
Hereby all our Actions Frame.
68 And TRUST Him Cheerfully, even when
We from Straits see no Relief (then
His TRUTH and FAITHFULNESS should
be our Guard, 'gainst Unbelief.
69 'Tis easy, I Confess, to Trust
GOD, for our Estates; When we
Our Charters have in Iron Chests,
weel Secur'd, from Dangers free.
70 But Oh! when these our GOD's are gone!
then we're apt to Cry and Roar:
And *Micah* like, our Loss bemoan,
now alas! what have we more?
71 This may Clearly to us show,
Faithless Earthly Mindness.
Let's Unreservedly but throw,
all on GOD: we'l find Redress.

72 His RIGHTEOUSNESS should us Allure,
to yeild every One his Due:
That upright Walkers, Walk most sure,
is a Sentence always True.
73 Those GRACES 'gainst all Vanity,
should engage us while we Live;
And Filthy base Prophanity;
which GOD's HOLY SP'RIT doth Grieve.
74 As Whoredom, Drink and Gluttony,
and each Sensual Course, Accurst:
When [Vertue left] we gratify,
(in Thought, Word, or Deed,) our Lust.
75 For Pure, Clean, Spotless, rather wholly
Soul and Body him before
Should be, who being GOD MOST HOLY,
doth all Filthyness Abhore.
76 His BLST ETERNITY should raise
in us, Admiration Great:
And make us endeavour with Praise,
His Dread Name to CELEBRAT.
77 He's IMMENSE, this Instruct us might,
Him in every Place Believe
PRESENT still Trust Him, and do Right,
while before His FACE we Live.
78 He's INDEPENDENT, which should teach
us, on Him to Cast our Weight:
Dearly to LOVE, and Him Beseech,
us to Lead in Paths most Straight.
79 He is UNCHANGEABLE, from hence
Constant we should Learn to be,
In doing GOOD: and from OFFENCE,
Labour still our selves to free.

80 His BOUNTY, FAVOUR, and COMPASSION,
KINDNESS, and GOODWILL so large,
Wtih's PITY, and COMMISERATION,
Cheerfully should us Engage.

81 Him to OBEY, TRUST, and CONFIDE,
and to make Him our DELIGHT,
And LOVE: with Souls, when we are try'd,
still to judge that ALL is right.

82 Which comes from Him, the very Source
of POW'R, WISDOM, and dear LOVE;
To Whom, while we have our Recourse:
nothing can Us Vex or Move. (LOVE!

83 But OH! LOVE, LOVE, GOD's dearest,
which doth through rich MERCY shine;
This should Constrain us, still to move
forward, in each GRACE Divine.

84 And burn in LOVE: Since here-to-fore,
those Angels far more GLORIOUS,
For their first Fault, were evermore
Slaves made to Wrath Victorious.

85 Yet WE, WE, base Polluted WE;
vile Worms, crauling on this Earth,
After such dreadful Faults to be;
through CHRIST's Death secur'd from wrath!

86 To Act, what should We think too dear?
or yet Suffer, for His NAME?
What Pains so great: But we should bear
for Him, who fre'd us from Shame! (Death!

87 Did HE, BLEST HE, GOD-MAN those
Some strange Cause His Grief Procur'd:
GOD having Prest Him, with such Wrath,
which none else could have endur'd. For

88 For sure, 'tis GOD Nothing does
Hence both clearly we may see,
What fearful Burthen Sin Contracts,
which CHRIST's only Death could free.

89 And to Mankind, GOD's MERCY Great,
and CHRIST's LOVE, so Ravishing,
Which should make us, all Sin to Hate,
and TRUST, SERVE, and LOVE the King.

90 His MIRACLES so Famous, bright,
should make us His Word believe;
Since none, whom GOD Approv'd not, might
ev'r had Pow'r, such Tests to give.

91 His fervent CHARITY should raise,
in us, LOVE to GOD and Man:
And make us still Admire with Praise,
Him, who CHARITY began!

92 He was without all Worldly Mirth,
and did diverse Times shed TEARS.
Therefore let's Kill Sin in the Birth:
which procur'd Him Grief and Fears.

93 He did Obey His FATHER's WILL.
we should learn these Lessons hence,
That GOD hates Rebells: And we shall
please Him, by OBEDIENCE.

94 And this OBEDIENCE we show,
GOD's Command when we Perform:
Or Patiently do undergo,
of Sad Rods the bitter Storm.

95 Especialy when the Distress,
our Sins Justly do Procure;
We then should our Misdeeds Confess,
and His Sacred JUSTICE Clear.

96 Which if we do, then He will either,
The Deserved Rod withhold,
Withdraw, or Sanctify it rather:
and us under it Uphold.
97 Does He all Creatures PRESERVE?
This shewes His Almighty POWR:
That Gold or Silver cannot Serve,
our Turn without Him, One Hour.
98 In MEEKNESS, INNOCENCE, & LOVE,
of FOES, Him we should Resemble,
CHAST, SOBER, ZEALOUS, we should prove,
still at His displeasure TREMBLE.
99 Since He might had He pleas'd, been RICH,
in such Things, as make Men Vain;
Why should we then doat on that, which
His High WISDOM did Disdain?
100 He FRUGAL was, for why, He did
still all MIRACLES Post-Pone
To MEANS, which GOD appointed had:
this should Teach us every one,
101 Altho we Trust in GOD, yet not
the MEANS boldly to Reject,
Which GOD Presents: lest some Sad Lot
us befall, through our NEGLECT.
102 Fall should our Passion; when we see,
what His PATIENCE did abide.
Yea His most LOW HUMILITY,
should bear down our Swelling Pride.
103 For if thou'lt but let Reason Try,
thou hast small Ground to be Proud;
Since all that the Concerns, do Cry, (Loud.
(HUMBLY DO THOU LIVE.) Most For

104 For all that puffs thee up, Concerns
either SOUL or BODY here:
But all these Things thee Dayly Learns
still a LOWLY MIND to bear.
105 For first, now with thy SOUL begin,
what can it with Pride puff up?
Since if it be not Cleans'd from Sin
on GOD's VENGEANCE it must Sup.
106 Thou'lt say, (Oh! but they're Foolish words)
it from HEAVEN draws its Extract,
So did the *Devils*: what Help affords
this? Since GOD's Wrath will Them wreak.
107 Thou'lt say of KNOWLEDE it has Store,
Nat'rall and Aquired both.
OH but the *Devils* they have more.
This may make thee pride to loath.
108 Thou'lt say, CHRIST for thy Sins did dy,
This was not to make thee Proud,
But for to make thee LOW, OBEY,
LOVE, FEAR, TRUST Him, and do GOOD.
109 Yea more, while thou art Proud, I'le show
groundlesly thou canst but Trust,
That CHRIST Dy'd for thy SOUL: since Low
sure all Proud ones He will Thrust.
110 CHRIST Dy'd for all, if it be said,
Answer hereunto thou'lt get,
'Mong these Objections, which are Laid,
'Gainst the LORD His GOODNESS Great.
111 Thou'lt say, all Men Speak weel of thee,
yea, and do thee Dayly Praise.
Could They thy secret Faults but see:
they so high would not thee raise.

Those

Ob: 112. These Duties I (which only I
do perform to admiration)
I speak so, why, because Men cry,
none do better in the Nation.
Ans: 113. Herod did Swell, then him befell;
what might make thee low abide:
Yea *Satan* fell from Heaven to Hell,
one great Cause of This was Pride.
114. Know 'tis the LORD who doth afford
Gifts to whom He will:
Art thou weel stor'd with these? Record
His Praise, and keep lowly still.
115. For tho' GOD makes what Gifts thou lackes
thine; when Nothing He doth owe:
Think not the Ax should part the Stricks,
with the Arm, which gives the blow.
116. This for thy Soul. For Body Next,
Thou'lt say, it was Nobly Born:
In Birth, says *Zophar*, nothing 'twixt,
thee, & Asses Colt forlorn. *Job*: 11. 12.
117. Observe thy BODY's Origine,
Matter base, and Manner Vile:
Thou'lt find it Springs from Shame and Sin,
This may keep thee LOW a while.
118. Thy BODY's Beautiful thou'lt say,
we know *Absolom's* was such;
Yet quickly was it turn'd to Clay;
Soft thine be thou Poor or Rich.
119. Who Beautiful thy BODY Call,
Fixt Thoughts (that it doth contain
Most Loathsome Stuff) would make them all,
Thoughts of Beauty have but mean.

Mo

120 More some few Weeks of Sickness, can
fairest Beauty from thee take,
And make thee look both pale and wan:
be not Proud then of thy Face.
121 Yea more, tho' long thy Life should last,
yet even then in such a Case,
Old Age assuredly will cast
loveless Wrinkles in thy Face.
122 More yet, thy Body fair observe,
when six Weeks is Rotting lyes
In Grave: And the Judge may deserve
Beauty to make thee despise.
123 Thou'lt say, great is thy BODY's Strength,
such was Goliahs, yet beside
His Thought, it was Cut down at length:
this may make thee Banish PRIDE.
124 Yea, if thy Strength thou wilt Compare,
with the Oak, which growes in Field,
With Ox or Horse brought from the Fair:
Thou'lt be forc'd the Cause to yeild.
125 Thou'lt say, thou Means has to maintain
Servants, and a Gallant Train;
All such can flee away right soon:
So that these are also Vain.
126 Thou'lt say, thy Friends will not thee fail,
thou hast many Great and Rich:
If thou be Proud, they'l not availe,
GOD will throw thee in the Ditch.
127 Mark what shifts Satan here doth take,
in Men's Hearts that he may slide,
Through some of which he sure can make,
Heedless Ones, his Slaves through Pride.

128 Yet thou [illegible] both,
Teaches thee, for to be Low,
In thy Deportment; PRIDE to Loath;
and more Humble still to Grow.

129 Now all the LORD's PERFECTIONS
would we strive thus to Improve,
Then Happy should we be, and Well,
Still Surrounded with his LOVE.

103 ALMIGHTY GOD both Good and Wise,
may thy [illegible] PERFECTIONS rest,
Make's Sinful Pleasures to Dispise,
and HOLY (as THOU art) Amen.

ERRATA

These under-written are some of the most remarkable Errors, which the Reader is entreated to Correct with his Pen. Viz. *In the 2d. Page to the Reader, Line 8. for many ſt, Read may ſt; Last Page of that Epiſtle, Line 18. for* [illegible] *Read frees. Page 3d. of the Book, Line 7th dele is. And Line 9th dele ever. Page 8. Line 15. for ſtrickly, Read ſtrictly. Page 11. Line 10 after can do, close the Parenthesis. Page 15. Line 18. Line 19, dele all. Page 16. Line 8. Read baſeſt, for beſoſeſt. Line 11. dele the firſt his Page 21. Line 6 Read baſely. Line 19. for* [illegible] *Read opposed. Page 40. Line 4 for it is, Read it's. Page 60. Line 18, Read* [illegible] *ence. Page 62. Line 1. Read then for* [illegible] *in place of for how can we. Page 68. Line 11. Read thee. These are the most material Errors except some few which in diverſe places are set down for* [illegible]

SPIRITUAL JOY.

FREQUENT PRAYER.